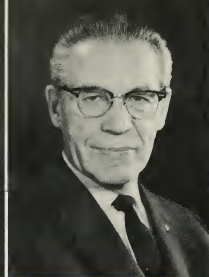


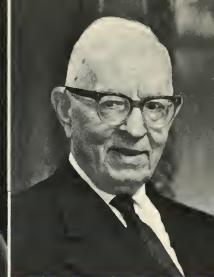
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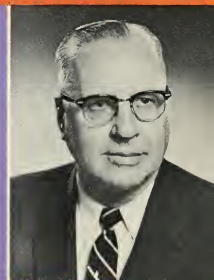


*Joseph Fielding Smith*



*Harold B. Lee*

*Special in this issue:  
Full-color, full-page photographs  
of members of the  
First Presidency and the Council  
of the Twelve, with a  
biographical sketch of each.*



*Thorpe B. Isaacson*

*The Improvement Era November 1966*



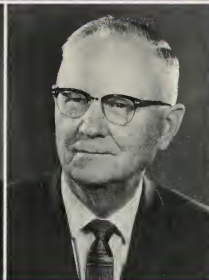
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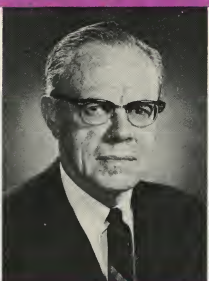
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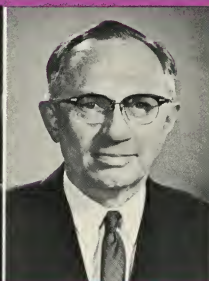
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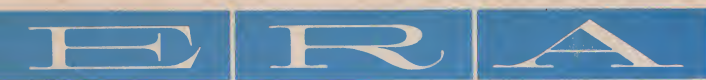
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## THE COVER

Members of the First Presidency and the Council of the Twelve are pictured on this month's cover. Full-color portraits and biographies of each of these brethren can be found on pages 980-1011.

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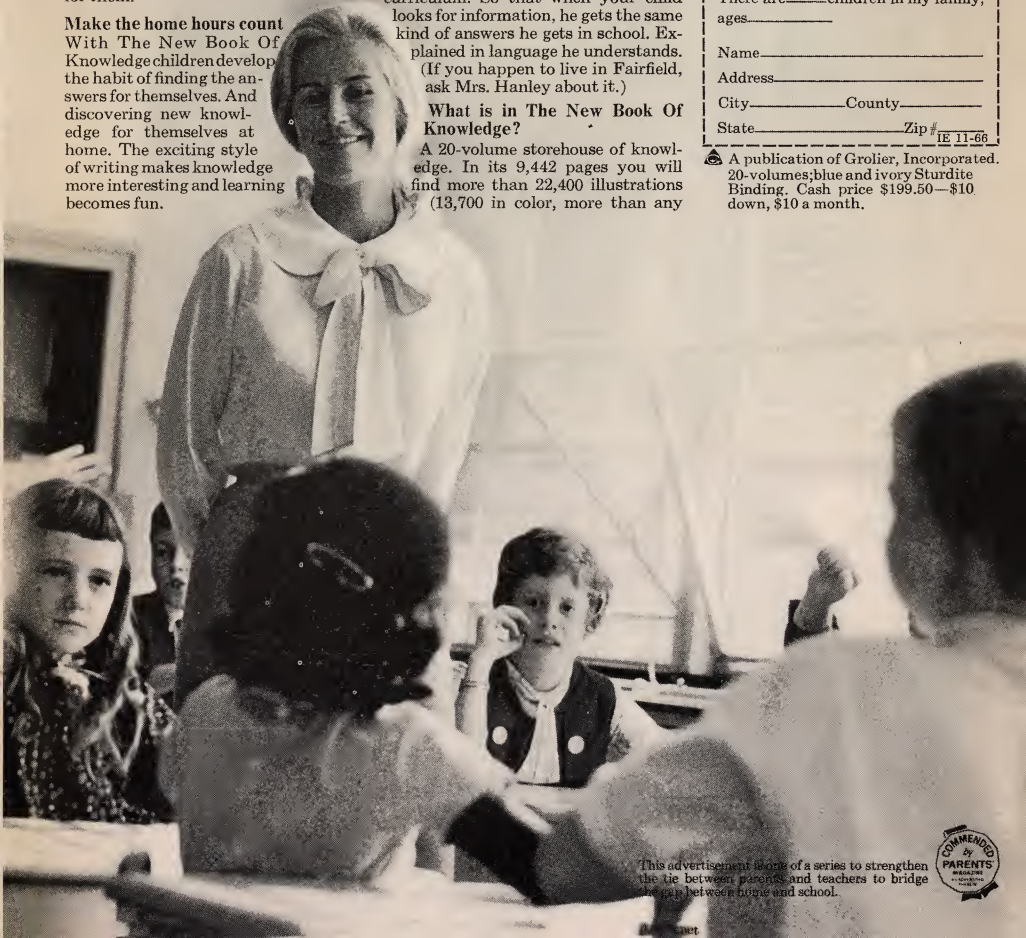
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## Destiny of the Church

Our Sunday School teacher this morning demonstrated the double-page illustration of "The Destiny of the Church," featured in the *June Era*. I was thrilled to see the fulfillment of an idea that I had forwarded to you. Now my room has three great documents on the wall: Winston Churchill's "The Spirit of Britain," Abraham Lincoln's "Gettysburg Address," and excerpts from Joseph Smith's Wentworth letter on the destiny of the Church.

Lillian Palen  
Evanston, Ill.

## Mad About the Era

The article "I Am a Pioneer" in the July issue was very thought-provoking. Latter-day Saints need to be mindful of the sacrifices of the great explorers and pioneers and ready to make the same kind of sacrifices, if necessary. I love the *Era*, although when it and *Mad* magazine arrive at the same time I have a hard time deciding which to read first.

Paul Simmons  
Brigham Young University

## Latter-day Saints in Thailand

Suspecting that most of the Saints are not aware that we have members of the Church in Thailand, I would like to report our first conference of the Bangkok Branch, Thailand District. President Keith Garner of the Southern Far East Mission presided over sessions attended by 85 Saints. District missionaries have been called to spread the gospel along the Thai and others residing in this country.

Richard A. Johnson  
Bangkok, Thailand

## The Russians Are Coming

It surprised me to read your recommendation of *The Russians Are Coming*. Communism will never mellow, but the sad fact is that we are being brainwashed by some of our press, radio, TV, and movie releases. May I quote excerpts from *The Mindszenty* [Roman Catholic] Report concerning this movie:

"But this movie isn't just harmless humor. The Communist propaganda is as slick and as effective as in *Dr. Strangelove*."

"The audience gets the impression that the Russians were justified in invading a peaceful American home,

terrorizing the family at gunpoint, stealing automobiles and other private property, binding and gagging any of the townspeople who happen to be in their way, and cutting all the telephone lines."

"The villain of the movie is the American Legionnaire, complete with cap and sword, who is caricatured as foolish and hysterical. . . . The local police also come in for their share of the ridicule, being portrayed as idiots. Incompetent to handle the situation. The crudest comic is a subtle satire on Paul Revere. He is depicted as the town drunk, hysterically riding his horse through the outskirts of town shouting 'the Russians are coming' after they had already left."

Florence Kern  
Little Neck, N. Y.

## Journal of Discourses

Many of the footnotes or references substantiating information in your articles are from the *Journal of Discourses*. As a new convert, I have learned what the terms standard works, *Comprehensive History of the Church*, and *History of the Church* (often called *Documentary History of the Church*) refer to, but what is the *Journal of Discourses*?

P. R.  
Miami, Fla.

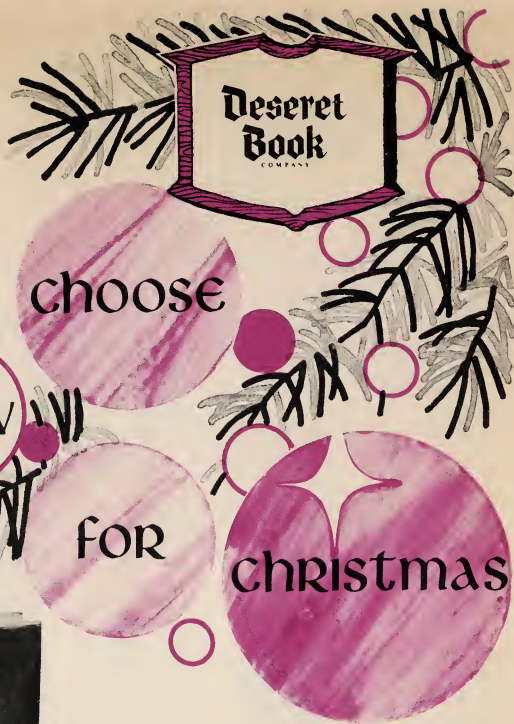
It was a periodical containing speeches of General Authorities and others recorded by a stenographer and published semi-monthly from 1854 to 1876 in 26 book-size volumes. Conference addresses were carried in the *Deseret News* for the next 13 years, and in 1887 the Conference Report began publication. In 1942, when World War II travel restrictions made it difficult for Saints to attend conference, the *Era* began printing conference addresses.

## A Missionary Tool

We came home the other day and found our landlady avidly reading a copy of the *Era* that we had left in her living room. She is now quite interested in the Church. Other missionaries report similar experiences with contacts and acquaintances. From one who sees the fruits of your labors in rather different manner, thanks for all your help.

Elder Edward A. Scriven  
New Zealand South Mission





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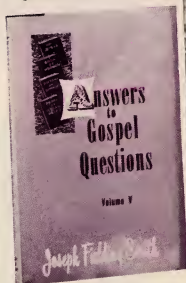
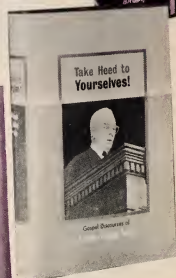
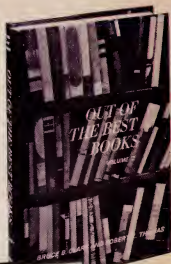
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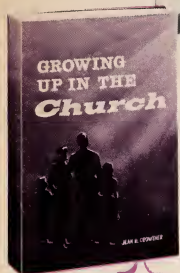
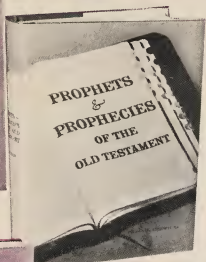
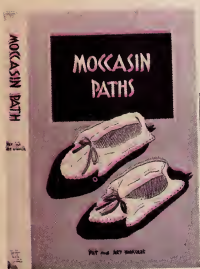
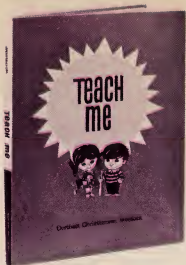
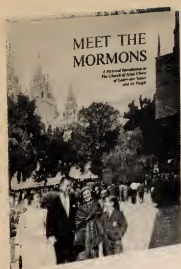
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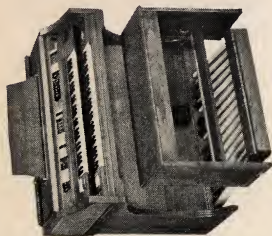
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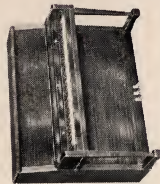
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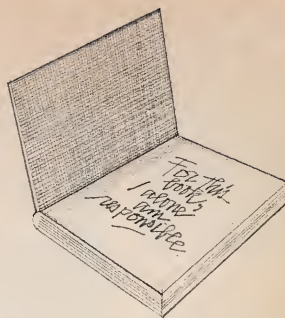
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## Credibility and Gullibility

THESE TIMES

By Dr. G. Homer Durham  
President, Arizona State University, Tempe

● The phenomenon of the *credibility gap* has become a matter of public concern. How shall public (and private) statements be issued and considered? How shall the merits of a cause be reckoned? Good and useful lessons are to be found in the leadership of the Church.

"Any business, political or social scheme which requires bolstering by arguments based on Church doctrine or history is one of which the people may well be careful."

"Whenever any social order is to be established in the Church, it will be made known through the First Presidency."

These statements appear in the Church's *General Handbook of Instructions* (Number 19, 1963) on page 122. What a wealth of wisdom they represent! In issuing the handbook to Church officers, the First Presidency has stated that it "is not to be construed as an official statement of Church doctrine. The revelations of the Lord as set forth in the Standard Works constitute the law and doctrine of the Church." A similar statement has appeared in earlier editions, going back at least 20 years. Less inspired men would have claimed more. But not these wise leaders.

These examples from the handbook are cited for the importance they signify to all thoughtful men and women. The *credibility gap* has become a common phrase. The rise of the phrase, and the concepts of managed news, public relations, acceptable images, and other such terms relate to the fact that many ships, so to speak, do not always

sail under their true colors. More than that, many ships carrying strange or unusual cargos often imply that they sail under acceptable flags and carry acceptable cargos of honest goods when, in reality, both cargo and colors may be open to some question.

"Things are seldom what they seem. Skim milk masquerades as cream." So wrote Sir W. S. Gilbert in the comic opera, *H. M. S. Pinafore*, to music by Sir Arthur Sullivan. There is a lot of masquerading in everyday life. It ranges from the sheer delight of make-believe to less innocent white lies, subterfuge, and sometimes honest confusion. The method and spirit of the handbook, as a guide to contemporary organization and administration, therefore carries deeper lessons.

The reason a credibility gap can grow lies in the nature of human gullibility. Credibility is the English noun that gives name to things that are worthy of belief, entitled to credit and confidence, and trustworthy. Gullibility is the English noun that characterizes those who are easily cheated, duped, or imposed upon. Men are believing creatures. Those who believe in ultimate, tested realities are generally less easily gulled than those whose beliefs are transient.

But even "the elect," we are told, are sometimes subject to deception. The late Dr. Joseph F. Merrill of the Council of the Twelve, a man of supreme credibility, often warned European missionaries laboring under his direction that





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Satan could quote more scripture than most of them.

In today's world, goods are sold, policies become established, reputations are won or lost largely on the basis of public opinion. The first and most important lesson in political science is to learn the difference between what can be proved and what is someone's opinion. Opinions vary. Some are worth more than others. It is also an important political science lesson to learn *how* people come to hold their opinions.

What the opening sentences of this column convey to the mind is that political or other schemes ought to stand on their own merits. A scheme that requires bolstering probably cannot stand by itself. As Section 93, verses 30-31, of the Doctrine and Covenants states: "All truth is independent in that

sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. Behold, here is the agency of man, and here is the condemnation of man. . . ."

Truth can stand by itself without any crutch. Many social schemes may have great intrinsic value. If it is a Church policy, it will be clearly labeled. If it is a particular corporation's policy, or government's, or city's, or school's, it should be so labeled. But if others are attaching unauthorized labels and slogans, "the people may well be careful."

In 1954 the late President J. Reuben Clark, Jr., copyrighted one of the great scholarly works of his life, a harmony of the gospels, entitled *Our Lord of the Gospels*.

(Continued on page 954)



RICHARD L. EVANS

## PERSONAL EFFECTIVENESS

The eminent and respected educator, David Starr Jordan, said and wrote much on learning, on loyalty, on personal effectiveness and values of life, from which source we would share some sentences: "... well-meaning men are making . . . mistakes," he said, "[and] one of these is the . . . effort to destroy the feeling of personal loyalty. . . . Half the value of any man's service lies in his willingness, his devotion. . . . This old-fashioned virtue of loyalty must not be cheapened. The man whose service is worth paying for, gives more than his labor. He believes that what he does is right. . . . In the long run . . . [he] can get no more than he deserves. . . . There is plenty to do in every direction. That is plain enough. . . . Every man who masters what is already known in any one branch of applied science, makes his own fortune. He who can add a little, save a little, do something better . . . makes the fortune of a hundred others. . . . There are never too many of those who know how; . . . Men of training the century must demand. It is impossible to drop into greatness. 'There is always room at the top,' so the Chicago merchant said to his son, 'but the elevator is not running.' You must walk up the stairs on your own feet. It is as easy to do great things as small, if you only know how. The only way to learn to do great things is to do small things well, patiently, loyally. If your ambitions run high, it will take a long time in preparation. There is no hurry. No wise man begrudges any of the time spent in the preparation for life, so long as it is actually making ready. . . . In the ordinary business of life the smart man has had his day. . . . Organizations . . . know the value of men. . . . To this end absolute honesty [loyalty] is essential to success. . . . The man in the Twentieth Century needs must be a man of character," continued Dr. Jordan. "If something needs doing, do it; the more plainly, directly, honestly, the better."<sup>1</sup>

<sup>1</sup>Dr. David Starr Jordan, *The Call of the Twentieth Century: An Address to Young Men*, published by American Unitarian Association, Boston. Copyright 1903 by American Unitarian Association.

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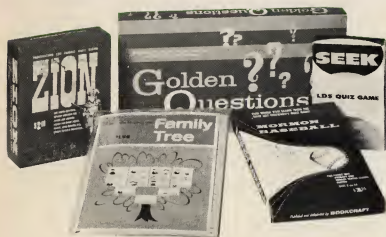
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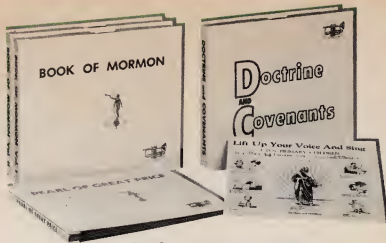
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# The Church Moves On

SEPTEMBER 1966

**3** The appointment of D. Arthur Haycock as secretary of the Council of the Twelve was announced.

The appointments of Delilah H. Brown, Eleanor Knowles, and Elizabeth E. Simmons to the Young Women's Mutual Improvement Association general board were announced. Miss Knowles is an editorial associate of *The Improvement Era*.

**8** President David O. McKay celebrated his 93rd birthday, receiving messages from friends, associates, and admirers the world over. A telegram from President Lyndon B. Johnson concluded: "... We only hope that the same full measure of happiness which you have brought to so many others may be yours to enjoy throughout the coming year." In the evening a McKay family dinner was held at Hotel Utah.

**12** Earl J. Glade, 80, pioneer in radio broadcasting who placed the Salt Lake Tabernacle Choir and organ on a nationwide radio network in 1929, died at his Salt Lake City home. He served 30 years as a member of the Deseret Sunday School Union board and for three terms as mayor of Salt Lake City. At the time of his passing he was vice president and broadcast consultant of KSL, Inc., the organization that grew out of his pioneering efforts dating back to 1922. Funeral services were held September 14 in the Assembly Hall.

Members of the Festival Polynesia company of the Polynesian Cultural Center, in Salt Lake City for six performances September 8-13, met and were photographed with President David O. McKay and United States Vice President Hubert H. Humphrey, who was also in the city on a speaking engagement.

**18** Hartford Stake, with Hugh S. West as president and Delmont K. Smith and Herbert Pipkin as counselors, was organized by Elder Harold B. Lee of the Council of the Twelve and Elder Boyd K. Packer, Assistant to the Twelve, president of the New England Mission. Hartford is the 421st stake of the Church, the second in New England. Missionaries labored in Connecticut as early as 1832, and the state is the birthplace of Wilford Woodruff, fourth President of the Church.

Earl L. Singleton was sustained as president of Huntington Park (California) Stake, succeeding President Clifford B. Wright. Orley W. Waite and Merwin U. Stewart were sustained as counselors.

**22** The Utah State Tax Commission overruled Salt Lake County and found that the church welfare farms and Deseret Industries are entitled to exemption from local property assessments. The county had placed the properties on the tax rolls on the basis that some produce from both is sold in the open market.

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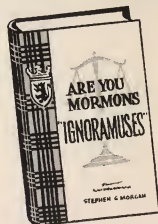
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**25** Albuquerque East Stake, the 422nd now functioning in the Church, was formed from Albuquerque (New Mexico) Stake, with President George Van Lemmon of the parent Albuquerque Stake called as president of the new stake. His counselors are Lyle Kay Porter and Robert Boyd Bunker. Moroni Taylor Aebegg was sustained as president of Albuquerque Stake with Joseph Amos Hundley and Walter Louis Steffensen as counselors. Elder Delbert L. Stapley of the Council of the Twelve and Elder Theodore M. Burton, Assistant to the Council of the Twelve, were in charge of the organization. New Mexico first became known to the Church as the Mormon Battalion crossed it in 1846.

**26** A two-day bishops' seminar for bishops from countries outside the United States began in Salt Lake City. The bishops were in Salt Lake City to attend conference.

**28** Relief Society general conference began this morning in the Tabernacle.

**29** A ceremony marking the completion of the Relief Society Centennial Memorial, a campanile, climaxed the two-day annual conference of the Relief Society. The bell tower is located between the Tabernacle and the Assembly Hall on Temple Square. The campanile was originally planned for erection at the April 1942 centennial conference of the Relief Society, but that conference was cancelled because of World War II.

**30** With President David O. McKay presiding and speaking, the 136th semiannual conference of the Church convened at 10 a.m. today in the Tabernacle. President N. Eldon Tanner and Elder Howard W. Hunter were among the speakers at the genealogical conference this evening in the Tabernacle.

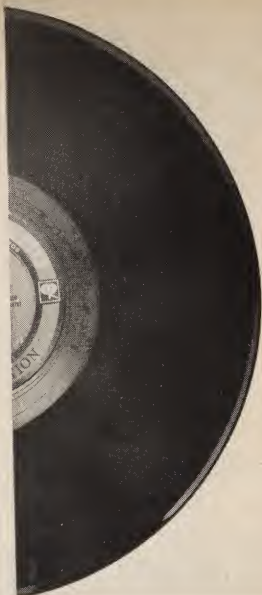
Departmental meetings throughout the city this afternoon and evening were features of the first church-wide conference of this type for the Sunday School.

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### SIDE 1 • Orchestral Excerpts

Mahler: Symphony No. 8 in E Flat  
Strauss: Festival Prelude for Organ and Orchestra  
Strauss: Thus Spake Zarathustra

### Solos — Robert Reuter

Walther: 'Lord Jesus to Us Attend'  
Walther: 'Lord God to Thee We Give Praise' (Doxology)  
Bach: Prelude and Fugue in A Minor

### SIDE 2 • Recital — Berj Zamkochian

Handel: Concerto in F Major for Organ  
Bach: Chorale Prelude, 'Rejoice Ye Christian Men'  
Wright: Prelude on 'Greensleeves'  
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# PIONEERS and PROMINENT MEN of UTAH



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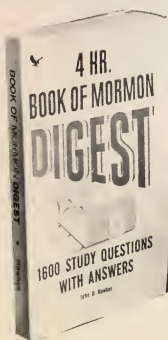
*These Times*  
(Continued from page 946)

In 1937 it was adopted as the text for the Melchizedek Priesthood quorums of the Church. The book, whose subject is the greatest single theme open to any Christian scholar, was written by a man who had received the call and ordination as an apostle of the Lord Jesus Christ. As such, President Clark approached the task with as much authoritative basis as any scholar could command. His keen legal methodology, buttressed by experience in diplomatic circles, had at one time elevated him to the position of chief legal officer for the U.S. Department of State.

In permitting his masterpiece to be published, President Clark taught a wonderful lesson. He had worked on it for many years. The foreword, written November 24, 1954, begins as follows: "*For this book, I alone am responsible.* It is not a Church publication." President Clark wanted his work to stand on its own merits, "independent in its own sphere," as an honest piece of writing and not bolstered or encased in some mystical idea or notion that it was a work of extraordinary spiritual significance. It is a work of extraordinary spiritual significance. But its author was properly humble and trustworthy in refusing an attribution that some gullible readers seeking undue escape or magical import might possibly ascribe to it.

If everyone would assume full responsibility for his own work in these times and would not attempt to cover up weaknesses and mistakes by ascribing responsibility or claiming authorization elsewhere, there would be less gullibility and more credibility in the world. As the president of a large educational institution that employs some three thousand professional workers and serves nearly forty thousand separate individuals at one time or another during a year, I have learned how many people, seeking fuller credibility for their actions and decisions, sometimes "quote" the president of their institution. And how much the president appreciates those who speak only for themselves, and allow him the same privilege!

The tug-of-war between credibility and gullibility will go on. But truth is mighty and will prevail.



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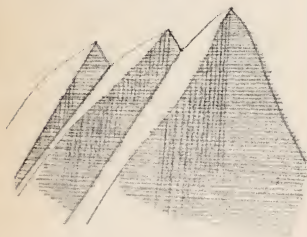
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## Exploring the Universe

By Dr. Franklin S. Harris Jr.

### EARTH'S ICE IS DECREASING

From 1902 to 1944 the area of the Swiss glaciers diminished by 25 percent and the mass by 10 percent. In the Arctic the area of sea ice has decreased by 10 percent and the average thickness to about half.

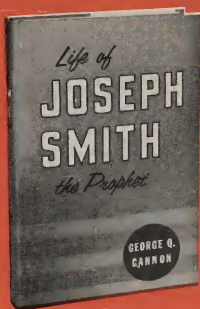


### METEORITES AND METEORIODS

Objects from outer space are continually bombarding the earth. In size they range from microscopic to millions of tons. When the mass is of the order of pounds, the object is a solid piece of stone or iron or a mixture of stone and iron. If it is large enough to penetrate the earth's atmosphere without disintegrating, it is called a meteorite. If the mass is from about a billionth of a pound to a fraction of a pound, the particles ("falling stars") are meteoroids from the icy nuclei of comets and burn up in the atmosphere. Particles smaller than the meteoroids are called micrometeorites; they fall so slowly that they float down to the earth's surface.

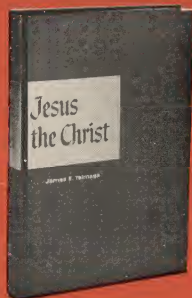
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BY PAULINE HAVARD

*These are the nights to be indoors,  
Where, at dusk, a radiance pours  
From lamp and hearth fire, and the  
room  
Blooms with the winter's kind of  
bloom:*

*The bloom of light whose goldness  
mocks  
The dark of winter as wind rocks  
The house, while rain or snow  
avers  
That we are winter's prisoners.*

*Yet cheerful prisoners are we,  
With music, books for company;  
While love and friendship brought  
together  
Are drawn closer by the weather.*

## ASSURANCE

BY CHRISTINE JEFFRIES

*As long as man can remember,  
Autumn has brought summer's  
end.*

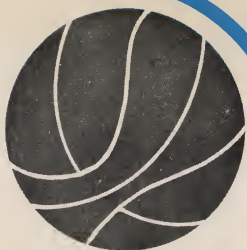
*Now, in the stillness, November  
Sighs as black boughs bend  
Stiffly in wind. Dark cloud  
Scravls bleak patterns of night,  
As whirling snowflakes crowd,  
Falling to veil in white  
A quiescent land made ready  
For seasons of bitter cold,  
Yet holding within the steady  
Assurance of April gold.*

## AUTUMN IS A GLORY

BY GRACE BARKER WILSON

*Autumn is a glory,  
An always glad surprise.  
On some smoky morning  
Rub stardust from your eyes,  
And see the tawny splendor  
Of newly painted leaves,  
And tread on golden carpets  
The errant west wind weaves;  
Quaff tangy scents that tingle—  
What thrills within us rise!  
O autumn is a glory  
'Neath Indian summer skies.*





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17 (Sat.)	Oregon State	Corvallis	8:45
20 (Tues.)	Loyola of Chicago	Provo	7:50
Jan. 2 (Mon.)	Marquette	Milwaukee	6:45
6 (Fri.)	Utah State	Provo	7:50
9 (Mon.)	Univ. of Prague	Provo	7:50
13 (Fri.)	*Arizona	Tucson	7:50
14 (Sat.)	*Arizona State	Tempe	7:50
20 (Fri.)	*Wyoming	Provo	7:50
21 (Sat.)	*New Mexico	Provo	7:50
Feb. 4 (Sat.)	Utah State	Logan	7:50
11 (Sat.)	*Utah	Provo	7:50
17 (Fri.)	*Utah	SLC	7:50
23 (Thurs.)	*New Mexico	Albuquerque	7:50
25 (Sat.)	*Wyoming	Laramie	7:50
Mar. 3 (Fri.)	*Arizona State	Provo	7:50
4 (Sat.)	*Arizona	Provo	7:50

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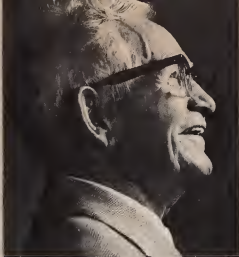
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# The Power of the Priesthood

THE EDITOR'S PAGE BY PRESIDENT DAVID O. MCKAY

●Priesthood is inherent in the godhead. It is authority and power that has its source in the Eternal Father and his Son, Jesus Christ.

We speak of certain powers and prerogatives possessed by the President of the United States, of rights and privileges vested in Congress, of power held by the Supreme Court of the United States; and the source of such authority we easily comprehend. Ultimately the origin centers in the people as an organized body. In seeking the source of the priesthood, however, we can conceive of no condition beyond God himself. In him it centers. From him it must emanate.

Priesthood being thus inherent in the Father, it follows that he alone can give it to another. Priesthood, therefore, as held by man must ever be delegated authority. There never has been a human being in the world who has had the right to arrogate to himself the power and authority of the priesthood.

As an ambassador of any government exercises only authority that has been given him by his government, so a man who is authorized to represent Deity does so only by virtue of the powers and rights delegated to him. However, when such authority is given, it carries within limitations the privileges of a "power of attorney," by which one is empowered by another to act in another's stead. All official action performed in accordance with such power of attorney is as binding as if the person himself had performed it.

Priesthood is a "principle of power." To form a mental picture of a principle in its abstract form is difficult, if not impossible. We can interpret it only

as it is expressed in human action. A principle is that something which is inherent in anything, determining its nature. I have already said that priesthood centers in the Almighty. Its very essence, therefore, is eternal. As it finds expression in life, it manifests power.

We can liken the power of priesthood to being as potentially existent as an impounded reservoir of water. Such power becomes dynamic and productive of good only when the liberated force becomes active in valleys, fields, gardens, and happy homes. So the priesthood as related to humanity is a principle of power only as it becomes active in the lives of men, turning their hearts and desires toward God and prompting service to their fellowmen.

Strictly speaking, priesthood as delegated power is an individual acquirement. However, by divine decree men who are appointed to serve in particular offices in the priesthood unite in quorums. Thus, this power finds expression through groups as well as in individuals. The quorum is the opportunity for men of like aspirations to know, to love, and to aid one another. "To live is not to live for one's self alone."

Male members of the Church twelve years of age and over have a place in the quorums—twelve deacons, twenty-four teachers, forty-eight priests, ninety-six elders, seventy seventies, and high priests gathered under the ecclesiastical group in each stake. Where we do not have that number we have groups. In every ward we have deacons, teachers, and priests, and in the stakes, the elders, seventies, and high priests.

Now, each quorum has a duty to perform. The presidencies have a responsibility to sit in council with quorum members and to teach them their duty—the quorum work. That is the duty of the quorum—not the bishop, not the stake presidency, unless it is the priests or the high priests quorum.

For a quorum to function, there must be an organization of the Church. In the history of God's dealing with men, individual prophets have held the Holy Priesthood at times when there was no regularly organized Church on the earth, but never under such a condition has there been a quorum of priesthood organized. The Church, therefore, is the means through which the authority of the priesthood can be properly exercised and administered. Whenever the full authority of the priesthood is upon the earth, a church organization must be maintained. Contrariwise, there can be no true Church without the divine authority of the Holy Priesthood.

The world is full of organizations and governments of various kinds and of churches of many denominations, but only as each possesses an element or elements of eternal truth and abides by that truth will it persist. Man-made organizations are continually springing up, existing for a while and then dying. Only the Church possessing the eternal power and authority of the Holy Priesthood and abiding therein can endure eternally.

Just preceding and following the year 1830, many religious, educational, and economical organizations sprang up as remedial elements offered to a socially and religiously sick world. They flourished for a time,

then failed. These were followed by others that also proved ineffective in alleviating the ills they sought to cure.

In that same year, however, through an unlearned and unknown youth, God re-established an organization that has endured and that will endure forever simply because of the divine power by which that Church was organized—the power of the priesthood after the order of the Son of God. To this Church we may apply the words of one who speaks of "God's truth and faithfulness, which are like the ocean, vast, fathomless, sublime, the same in its majesty, its inexhaustible fullness, yesterday, to-day and forever; the same in calm and storm, by day and by night; changeless while generations come and pass; everlasting while ages are rolling away."

There are two conditions that should always be considered when the priesthood is conferred. The first of these is the individual's worthiness to receive it. The second is the service that he can render to the Church and to his fellowmen.

The Creator is the eternal and everlasting source of the priesthood; he alone directs it. It is a glorious privilege and blessing for a man to possess the priesthood.

A man who is thus in communion with his God will find his life sweetened, his discernment sharpened to decide quickly between right and wrong, his feelings tender and compassionate, yet his spirit strong and valiant in defense of right; he will find the priesthood a never-failing source of happiness—a well of living water springing up unto eternal life.



The Era Asks:

## How Does the Church Keep Track of Its Members?

*Euphramia Terry checks new address of a member who has moved, then forwards record to new ward.*



**Q—How long has the Church kept records of its members?**

**A—**Since the Church was organized in 1830, but the membership record system as we know it today came into existence in 1941. Originally each branch or ward kept a list of its members. When one moved out of a ward, his name was merely scratched off the list. Later, membership cards were given to members. When a person moved he presented his card to his new bishop, who would keep it until the person moved again.

**Q—What kind of records do you keep on each member?**

**A—**We have four different membership records, each designated by a different color: (1) our office keeps a green master record; (2) the ward or branch has white records; (3) in mission areas, a buff record is held in the mission headquarters, in addition to the white records in the branches; (4) pink records are used for non-career servicemen, college students living away from home, and those under 25 years temporarily away from their home ward or branch.

**Q—What do you record on membership records?**

**A—**We record such civil events as births, marriages, divorces, and deaths, and such ecclesiastical events as a child's naming and blessing, baptism and confirmation, ordinations to the priesthood, and temple marriage.

**Q—What part do you have in the annual April general conference statistical report?**

**A—**We compile it. Stakes and missions compile their statistics and send them to us by February 1. We compile summary reports on total Church growth, including birth, marriage, and death rates; and this report is read at general conference in April. If stake and mission reports are late, we often "burn the midnight oil" in preparing the statistical report.

**Q—How accurate are these statistics, considering the temporary nature of some membership records and the number of members who are moving at any given time?**

**A—**All ward and branch membership records are "frozen" from December 20 to 31 each year, allowing the clerks to count their membership. Temporary records are counted by the wards holding them.

**Q—How do you update your master membership records?**

**A—**We go through every ward and branch annual report and transfer all recorded events, names, and dates to the individual's master membership record. We also update our master records whenever a person moves and his white membership record comes through our office to be forwarded to a new location.

**Q—How many membership records do you handle daily?**

A—At present we average about 1,700 a day, but we have had as many as 4,000 a day. Recent research shows that in a year's time we handle the records of an equivalent of 23.7 percent of the total Church membership. Since some members move several times a year, this does not mean that 23.7 percent of the Church is moving each year, but it does give an idea of our work load.

**Q—How large a staff is required to handle the work?**

A—About 90 persons.

**Q—Is it a relatively simple task to receive the ward's white membership record, update it, and dispatch it to the next place of residence?**

A—It can be—but often it is not. Many times the writing is illegible. It may be difficult to distinguish between the e's and i's, m's and n's.

Often the spelling is incorrect or incomplete. Sometimes a person does not like one of his names and calls himself John Brown when he is really Dell John Brown, and it becomes difficult to determine if both refer to the same person. All records should carry full legal names.

Often the forwarding address is not given for all the records of a family; thus we don't know if the whole family is moving to the same place or if only part of the family is moving to that location. And it is not unusual to receive records with no forwarding address.

One of the problem spots concerns priesthood ordinations that are done on a stake level but not recorded in the ward records and consequently not included in the annual report. Adoptions and divorces may also present problems. When names are changed—for one reason or another—we are often unable to provide a membership record to a person because he is using a different name than we have on our records.

**Q—How do you locate missing persons?**

A—We write letters to wards and stakes, postmasters, brothers and sisters; when we finally get the person's new address we go to our maps, locate the city, check the street number against ward boundaries, and send the record to the proper bishop. We have maps from all around the world and know the exact boundary of every ward and branch in the Church.

**Q—Do you receive requests for information recorded on membership records?**

A—We have many such requests. Often the request is easy to answer, but sometimes it is not. For example, a bishop in Michigan telephoned recently about a young woman who was to be married in the temple but for whom he had no record. Our search disclosed that we had no record either—the clerk had not recorded her baptism on his annual report. We finally located a baptism certificate and were able to make a membership record.

*Dallis J. Christensen, retired U. S. Navy commander, is head of Membership Records Department and subject of this interview.*



*Researchers handle 1,700 records daily, or equivalent of 23.7 percent of total memberships in year.*





**Q—What happens when a record of an ordinance cannot be found?**

A—If we cannot find a record, and there is no evidence of it nor witnesses to it, the person must receive the ordinance again.

**Q—What do you do when both the ward and the master membership records are lost or misplaced?**

A—Our researchers read through the annual reports of the person's ward and reconstruct from those records the person's membership record.

**Q—What happens if a complete set of ward records is lost—or does this ever happen?**

A—It happened a few months ago. A chapel in North Carolina burned and the records went with it. The ward surveyed its members and sent a list to us. We

went to our master records and made new copies for the ward.

**Q—Do governments recognize Church membership records as legal and valid for fact-finding purposes?**

A—Yes. If the Saints realized how valuable their records are both for their eternal and earthly welfare, they would take much more interest in them. For example, members in many countries receive social security benefits only because our Church records accurately give such facts as their birth date and places of residence. We have recently received several letters from England concerning wills and final testaments. Our records will help determine who is rightly entitled to the inheritances involved.

**Q—Do you give information from the membership records to non-Church agencies?**

A—Only if we are required to do so by a summons or have reason to believe that it is very important. We feel that information on Church membership records is confidential and the property of the person whose record we hold. We are not a bureau of information, but for bona fide relatives we do handle a limited number of requests. However, we must stress that we are not equipped to handle genealogical research.

**Q—What happens to one's records when he dies?**

A—The date of death and burial information are recorded by the ward clerk, who then sends the white membership record to us. We post the information on our master copy and then send both the white and the master records to the Church Historian's Office, where they become part of the archive records.

**Q—What is an individual's responsibility toward his membership records?**

A—He should check his membership record once a year to see if all the necessary information is recorded and is accurate. One of the best times to do this is at tithing settlement.

**Q—What should a person who is moving do regarding his membership record?**

A—He should inform his bishop and ward clerk that he is moving and give them a forwarding address, if it is known. When he gets to his new location, he should inform his new bishop and ward clerk as soon as possible.

**Q—Does your office handle membership records of the entire Church?**

A—Yes. Our office has a membership record for every person in the world who is a Latter-day Saint. We also have in Frankfurt, Germany, an annex to assist us with changes in Europe. That office sends a weekly report noting all the changes so we can update our records. We plan a similar office in Sao Paulo, Brazil, for the Brazilian Saints.

*(Continued on page 1032)*

*Posting new information, updating records after they have been pulled from files are major clerical tasks.*



# A Letter From Viet Nam

The following letter from a serviceman in Viet Nam—one of about 15,000 Latter-day Saints in military service—is a poignant and forceful reminder to ward leaders, parents, and friends of their responsibility to our servicemen. The Church has a program for each serviceman to receive subscriptions to **The Improvement Era** and **Church News**, as well as letters from home. This letter testifies of the merit of this program in helping our servicemen stay close to the Lord.

Dear Editors:

I am a Latter-day Saint elder serving in the Mekong Delta region of Viet Nam. My year's tour of duty will soon be over, and I'll be discharged from the Army to pursue my studies at BYU. But before I leave, I want very much to pay a tribute to **The Improvement Era** and in particular, the Era of Youth section.

My assignment in Viet Nam has for the past seven months been as a medical-aid man in a helicopter ambulance unit. In this assignment my primary responsibility has been the evacuation of casualties from the battlefield, and my experiences here have been varied and frequently very trying. Many times I've had lead flying all around me from Viet Cong positions as I've hastened to load American and Vietnamese wounded on litters and into the chopper. I've had a very lonely feeling. At such times it has largely been the faith and personal promises given me by both my patriarch and my father that have kept me strong and determined to succeed in my assignments.

I want to say that I can never forget the warm and helpful inspiration I've consistently found in reading my subscription copies of the Era. My elders quorum back home (Hunter 4th Ward in Salt Lake County) has sponsored my Era subscription for the three years I've been in the service, and I can say that it has without a doubt been one of the biggest single guides in keeping me close to the Church and its teachings. This has been true especially over here in Viet Nam.

Although until recently there were four priesthood holders here in Soc Trang, three of us were flying many Sunday missions, and it hasn't been easy for us to hold regular sacrament services. But I found that by taking my Era out with me on missions and reading the various articles during occasional breaks on the staging airfields, I could still derive a feeling of closeness with the Lord, and my mind was attuned to thoughts of the gospel.

I've enjoyed immensely the articles by the youth of the Church in the Era of Youth. The featured stories in the Era are exceptionally well written, and I can see how they must have a tremendous impact for good upon the young people of the Church.

Once again, let me thank all of you responsible for the editing and publishing of **The Improvement Era**.

Very sincerely yours,

*David L. Barrow*

# Food *for* Thought

BY FRANCES CARTER YOST

● "Golly, Ma—here comes the school wagon! I have to go!"

Little Joey Finch flung on his coat, pulled his stocking cap over his ears, slung his book strap over his shoulder, pulled the heavy log door open, and dashed over the high snowdrifts.

"But you didn't get your hair combed!" Annie Finch called after him.

"I'll comb it tomorrow, Ma," he called back. Then he climbed in the back of the covered wagon that had stopped by the mailbox.

Before Annie shut the heavy door, she waved a friendly good morning to Mr. Sessions, the driver. He was so faithful; he gathered the children each morning and delivered them home after school. She was forever grateful that Joey had a way to get to and from school while his father was away at the mines.

Each morning before school Annie and Joey milked their cow and fed the horses and cow. Later Annie would take warm water out to the chickens and give them their daily rations. When Joey came home from school, they would gather in enough lengths of quaking aspen to keep the fire going for 24 hours, gather the few eggs the hens would part with, and milk Daisy for the night. Then they would try to keep warm until the next morning, when Mr. Sessions would drive up again to the mailbox and pick up Joey for school.

Annie Finch sometimes felt like a widow, but she really wasn't, and she knew she shouldn't have such a thought. Just because Horace was off to the mines for the winter didn't mean she was alone in life. It would be nice, she thought, if she could have gone with Horace to the mining town. But that would have meant taking Joey out of school. Besides, there wasn't suitable housing for women and children. But the big reason was that she had to stay on the homestead; they had to live on the land for five years to "prove up." And nothing must stop them from proving up.

Horace would have liked to have been on the farm with them for the winter. It would be nice if he were here to feed the stock and milk the cow and fetch in the wood and carry the water. But they needed money for seed and machinery and living

expenses until the homestead paid off. There wasn't anything they could do but for Horace to go to the mines and work and for her to stay home and hold down the holdings.

Annie thought of how well Joey was doing in school. They were certainly lucky to have Miss Zeebarth for a teacher. She really had a way with children. Annie also had enjoyed the month Miss Zeebarth boarded at her house. She wished she could live on here regularly—a little board and room money would help out a lot. But the school board insisted that the teacher board at different homes. Each family who had children in school was to board the teacher for a month, and this month Miss Zeebarth was boarding with the Stayleys down the road.

Annie spent the day piecing blocks for a quilt and working on some knitted socks for Joey. Everyday she wrote a little note to Horace, but she mailed her notes just once a week. A person had to be careful, with stamps costing two cents each. Besides, the mailman didn't pick up and deliver more than once a week.

The day went especially well for Annie. The horses didn't break out of the corral, and the cow didn't get her horns caught in the barbed wire. Then, before she knew it, dear old Mr. Sessions was letting Joey out of the school wagon, and the boy was plowing through the drifts and racing into the house.

"Ma! Ma! I'm home!"

"You don't have to shout, Joey. I'm right here."

"Ma, do we have any fish?"

"Fish?"

"Yes, fish. You know—brain food."

The Finch home skirted the little Portneuf River, and fish were plentiful all summer. In the fall an abundance of them were salted down. But their supply was already gone, and now the little river was frozen over.

"We don't have any fish, Joey. You'll have to wait until summer."

"But I can't wait, Ma. I have to have some fish tonight."

"Tonight? Why do you need fish tonight?"

"Well, Miss Zeebarth is giving tests tomorrow, and so I need some brain food. Fish is the best brain food. And . . ."





*It was ten snow-covered miles to the nearest store. But what's a mother to do when her son needs brain food!*

"I'm afraid you'll have to do the best you can on bread and milk, because that's what we'll be having for supper."

"Ah, Ma, I've just gotta have fish. I've just gotta have some brain food."

"I'm sorry, Joey, but we just don't have any fish."

"But you could go to town and get some. It's awful important. Honest, Ma!"

"Now, Joey, that is a lot of foolishness. It's winter. And it's too late in the day. If you study hard, the test will take care of itself."

"Oh, Ma, I just have to have some brain food. Please, Ma—go to town. Please!"

"But it's ten miles to town!"

"I'll help you harness the horses. And I'll get the kindling and wood while you're gone."

"And study."

"Yes, I'll study every minute you're gone. Honest I will."

"Well, since it means so much to you. But I can tell in my bones your father would never approve."

"Golly, thanks, Ma. You're the best mother a guy ever had."

So Annie pulled on her sweater and coat, her fur-lined gloves, her high-button shoes, her beaver hat and a scarf tied securely to hold it on, and within a few minutes, with a heated brick at her feet, she began the long trip to town. It was a ten-mile trip by road, but the snow was packed hard and high. She could go as the crow flies over the fences and through the fields.

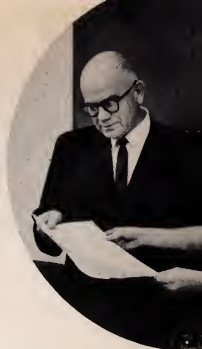
*(Continued on page 1039)*

Records  
Processing  
in

90  
Days



The first step is to compile research.



High priests group.



Records Examination Dept. checks research.



Checking to see if temple work has been done.



Copy is prepared

### *Another breakthrough in genealogical work: a savings of*

● After more than a year of vigorous effort to reduce backlogs and shorten processing time, the Genealogical Society has at last been able to significantly reduce the time involved in processing records. Under a new system, more than six months has been trimmed off the processing period.

Family group records can now be processed and made ready for the temples in 90 days. And, according to priesthood genealogy leaders, if Saints will submit neat, accurate records, it will be possible to continue to reduce the time required for checking and preparing records for temple work.

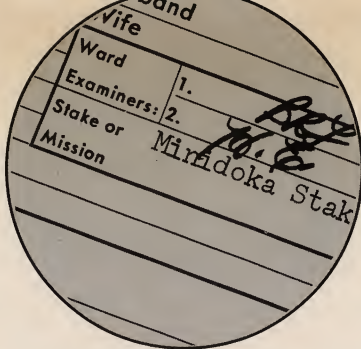
In order to have temple work performed for ancestral families, certain procedures must be followed. First, acceptable family group records must be prepared by the Saints and examined by ward examiners. After being approved locally, the records are sent to the Genealogical Society with instructions for performing the temple ordinances.

As they are received, the records are carefully evaluated to determine that the rules outlined in the *Genealogical Instruction Manual* have been followed. They are checked then in the Temple Records Index Bureau for possible duplication. Next, from the family group records, archive records are prepared and 3" x 5" endowment cards typed for each name cleared. Finally the endowment cards are sent to the temple and the original family group records returned to the patrons showing the names cleared for temple work and the date the names were sent to the temple.

The archive records are retained at the Genealogical Society until notice is received from the temple that baptisms and endowments have been performed. These ordinance dates are posted on the archive records, which are filed in the Church Records Archives. Copies of the archive records are then forwarded to the temple for sealings.



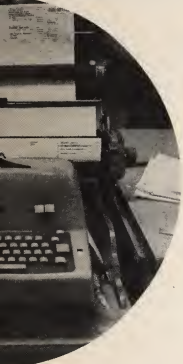
leader receives sheets.



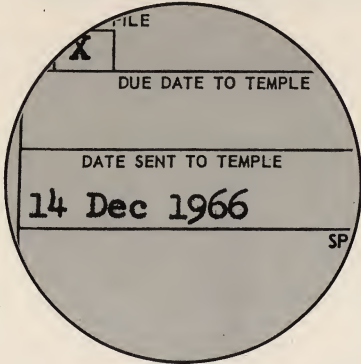
Sheets examined for accuracy, legibility.



Genealogical Society receives new sheets.



for Church archives.



Names sent to temple, sheets to compiler.



Compiler does temple ordinance work.

### *six months in preparing records for temple work.*

Because of the large daily volume of work submitted to the Genealogical Society, these procedures take time. During the first half of 1966, an average of more than 800 family group records was received daily. To accommodate these incoming records and to facilitate the various processing assignments, a special records processing division has been established.

Saints who intend to do vicarious temple ordinance work for their own kindred dead need to know the time required to process records. Acceptable family group records must arrive at the Genealogical Society at least 90 days before the temple work is to be performed. Records properly prepared in accordance with the *Genealogical Instruction Manual* can be processed rapidly. But poorly prepared records, incomplete records, or records prepared in illegible handwriting usually tie up every phase of records processing.

Two of the trouble spots that often slow down

records processing need special attention: (1) Temple work cannot be performed for a deceased individual until one year or more has elapsed since his death. This pertains to all individuals—church members as well as nonmembers. (2) All records submitted must have birth (or christening) dates and places, and ward record examiners should not approve those records that do not have this vital information.

The big move forward in records processing time is a result of the attention and cooperation that priesthood leaders—quorum leaders, high priests group leaders, bishops, and stake presidents—and the Saints themselves have given the genealogy program.

With continued cooperation and with greater attention paid to accurate, complete, and proper preparation of records submitted to the Genealogical Society, even greater progress can be made in efficiency and time required for processing the records.



*Throughout our trip we were impressed with the importance of disseminating Latter-day Saint viewpoints, beliefs, programs.*

# Delegate's Diary

BY FLORENCE S. JACOBSEN / GENERAL PRESIDENT OF THE YWMIA

●“We would like you to accept appointments as delegates to the triennial meetings of the International Council of Women in Teheran, Iran—Mrs. Jacobsen to represent the child and family committee and Mrs. Spafford the social welfare committee for the National Council of Women of the United States of America.”

These were the words that started us (President Belle S. Spafford of the Relief Society and me) around the world in May 1966. The invitation was referred to the First Presidency of the Church, who urged us to accept and suggested that we continue around the world to visit MIA and Relief Society groups in the Southern Far East, Northern Far East, and Korean missions.

Since 1888, when the national and international councils of women were organized to bring groups of women together to exchange ideas and work together in matters of common concern, the presidents of the YWMIA and the Relief Society have been members, reporting their particular programs and successful accomplishments. In both the international and the national councils, work is planned and carried out by 15 committees. ICW selected Teheran, Iran, as this year's conference site in recognition of the Iranian women having been granted suffrage in 1963.

Our trip started out eventfully with a New York

airport bus and taxi strike the morning we were to fly from Kennedy International Airport to Paris, France. In New York we joined the other U.S. delegates, pooled our luggage (which totaled 32 suitcases, bags, and boxes), and boarded our plane.

We arrived in Teheran on a Friday evening, only to find that the porters would not carry our bags—it was the Moslem Sabbath. Many delegates from other nations arrived at the same time, and all were in the same predicament. After an hour of haggling, we decided to carry the bags ourselves, some carrying and some keeping watch in and outside the airport. Finally we loaded the luggage into the trunks of five taxis and were on our way to the hotel.

Our rooms were very Persian in feeling (Iran was formerly called Persia), with purple and gold upholstery. From our balcony we could see that Teheran is built in a desert surrounded by mountains. Trees have been planted abundantly, but few gardens and practically no green grass are visible. All of the homes and gardens are enclosed by high walls with huge entrance gates. Standing next to one another in stark contrast are the doorless, windowless adobe huts of the poor and the lavish gardened villas of the rich—but all are enclosed by high walls. Outside the city we could see only the stark, untended desert.

*The picturesque and colorful harbor of Hong Kong, with the mainland of China in distance across bay.*



*Hong Kong mothers and children examine the wares at street bazaar. Note typical colorful dress.*





*Delegates to International Council of Women meet at Teheran, Iran, are shown at Kennedy International Airport, New York. Florence S. Jacobsen, general YWMA president, and Belle S. Spafford, general president of Relief Society, are front, right.*

Teheran is a fascinating city of contrasts: draped and veiled women and women in modern western clothes; the very poor and the very rich; no sanitation in some places, modern sanitation in others; desert and garden; the illiterate and the educated; donkey carts and automobiles.

The ICW meetings were held at the foreign office, an imposing group of buildings in beautifully walled-in gardens. As we were driven into the walled enclosure, we stepped onto exquisite Persian rugs that carpeted the outside stairway and part of the roadway. Beautiful crystal chandeliers and 10-foot candelabra graced stairways, halls, and foyers. Mosaics of inlaid mirror covered the walls of one circular room. Other rooms were furnished with elegant Louis XV furniture and exquisite Persian rugs. Our first day there we were taken to the American Officers Club for lunch where we were warned to eat nothing uncooked—no salads, milk, butter, ice cream, or fresh fruits—and to drink only bottled water. This did somewhat limit our eating possibilities!

That evening we were taken by bus to the first meeting of the conference. En route, the bus stopped and our Iranian hostess alighted and ran up the hill. We waited 45 minutes until she returned, having changed into a beautiful Persian dress.

*Church members in Philippines greet Sister Spafford, center, and Sister Jacobsen at the airport.*



After all of the delegates were seated in the French room of the foreign office, Queen Farah, wife of the Shah, and Princess Ashraff, his twin sister, arrived, beautifully dressed in white and pink respectively, exquisitely groomed, and with jewels sparkling. Both addressed the conference delegates.

Our hostess had invited us to attend the Interdenominational Church with her on Sunday morning. We accepted and then told her that we had been trying to locate our own church group in Teheran. She asked her minister if he knew of such a group, and he in turn asked a Catholic priest. The priest not only knew about the group—he knew where they met and even the name of the branch president.

With this information we contacted Branch President Gardello Nay and made arrangements to attend their combination Sunday School and sacrament meeting Sunday evening. It was a most rewarding experience to meet our faithful church members in far-off Teheran. During our stay, Sister Spafford and I attended a special afternoon meeting with the women, a youth and adult fireside, and discussed Relief Society and MIA programs. These dedicated, energetic members were truly an oasis in the desert.

The next ten days were spent early and late in ICW plenary sessions and committee meetings. Theme of

*Two-wheeled cart drawn by donkey is typical sight in Teheran, scene of Council of Women convention.*



*Iranian mother and children  
in Persian dress  
stand before a modern  
building in Teheran.*



## *Delegate's Diary* CONTINUED

the conference was "Ancient Values in a Modern World," but as the conference progressed, this theme became submerged and a new theme, "Community Development," arose.

The delegates were generally informed, public-spirited women holding positions of distinction and influence in their respective countries. Traditions, cultures, degrees of development, differing social, economic, and political positions made it difficult at times for them to agree on resolutions that all could fully support. In some instances viewpoints and proposals were unacceptable to the Latter-day Saint delegates, since they were out of harmony with our teachings. Under these circumstances we felt called upon to speak out in opposition. One speaker shocked us by saying, "Women must regard the period of child bearing and child rearing as temporary retirement from life."

Discussions in the social welfare section, which Sister Spafford attended, centered on moral welfare with its varied social implications. The delegates were vitally concerned about increases in sexual promiscuity, relaxed attitudes toward sexual morality, the relationship of the home and family life to sexual laxity, increased freedom and relaxed discipline of young people, abortion, the unwed mother and her problems. As a result of the discussions, studies for the next three years will center around 1) promiscuity and its contributing factors, 2) the legal aspects of child placement, and 3) community development, with increased emphasis on more productive leisure-time activities.

The child and family section discussed family solidarity. The United States' delegates reported on programs conducted by U.S. agencies, churches, and other groups to further family solidarity, particularly youth conferences that include youth as well as parents and leaders. The family home evening program of the Church was particularly impressive to the delegates, and many of them asked for pamphlets and further information.

During the next three years this committee will concentrate on the theme "Progress Toward Family Stability," with four points to be considered: 1) current problems affecting the family in the various nations; 2) family breakdown, its causes and prevention; 3) the changing pattern of family life; 4) steps that can be taken to stabilize the family.

During the conference we were entertained extensively by the mayor of Teheran and by distinguished Iranian women. The Queen and the Princess gave an elaborate buffet dinner at historic and lavish Golestan Palace, followed by a colorful program of native music and dance presented on a glittering stage in the palace gardens. A highlight of our Teheran visit was a party given in the American Embassy gardens by American women attached to the embassy. Persian rugs were spread over the lawns, and the tables were beautifully decorated and laden with American food.

Throughout our stay in Teheran, we were impressed with the importance of disseminating Latter-day Saint viewpoints, beliefs, and programs in resolving social problems and promoting family and community well-being throughout the world. We were also impressed by the acceptance of our contributions as delegates to this great conference.

As we prepared to leave Teheran, we visited the gift shop in the hotel lobby, where we saw the beautiful handmade art work of old Persia and modern Iran. I wanted to obtain a picture frame for my missionary son's picture, so I asked the shopkeeper for one of concave shape. He immediately said, "Concave, concave, what is concave?" I explained that concave meant curving inward, and that the frame he displayed was convex—curving outward. He wrote down these two words and said he was grateful for any word that would help increase his vocabulary. After making a small purchase and paying the bill, I said to him, "Now we're square." "Square? Square? What is that?" he asked.

We left Teheran in the evening and arrived in Hong Kong the next (Continued on page 1033)



# The Indian Chief Who Came To Dinner

BY FRANCIS DONOHUE

Food was finally plentiful, so Governor William Bradford decided the time had come for rejoicing and for giving thanks to the Lord for the blessings of the past year.

The survival of the Pilgrims was due in large part to the help of friendly Indians, who taught the early colonists primitive techniques of hunting, fishing, and farming. In England the colonists had been primarily city dwellers, shopkeepers, and artisans, almost all of whom had no experience in growing crops or even in building their own houses.

From the Indians they learned that when the leaves of oak trees were the size of a squirrel's ear, it was time to plant Indian corn in small hillocks, with three herrings as fertilizer. They also learned how to use bows and arrows and to dry the wild fruits of the summer. Game was plentiful—geese, turkeys, ducks—and the Pilgrims had bagged a good supply.

Thus it was only natural that the governor should invite the Indian chief, Massasoit, to the feast planned for the day.

To the Indians, a harvest feast was not a new idea. Tribes along the eastern seaboard had long celebrated the harvest with a ritual called the Green Corn Dance. Chief Massasoit probably thought he was being invited to join in a Pilgrim version of that dance.

According to legend, a volley of fire saluted the dawn of the first Thanksgiving Day in 1621. In solemn procession the colonists marched to the meetinghouse behind Preacher William Brewster, who read aloud from the Bible. With prayers and psalm-reading the Pilgrims gave thanks to Almighty God for helping them through hard times.

Later that day, the 50 Pilgrims were greatly surprised when Chief Massasoit arrived with a few friends—90 braves, to be exact!

The startled colonists quickly set to work, making adjustments. Soon, thanks to the work of the women and young girls, the Thanksgiving table was set for 140 people, and the colonists shared their food with the Indians. They were to go through some lean months later on, however, for at dinner they used up precious supplies that had been stored for the winter.

Yet it was a wonderful feast—roast turkey and deer, fish, corn, hoe cakes, fruit. They had a delicacy too—Indian pudding made of corn meal and molasses, a dish the squaws had taught the colonists to make.

For three days Massasoit and his braves stayed. With the Pilgrims they engaged in feasting and games, in competition with bows and other "exercises of arms." The Indians' high spirits contributed a great deal toward breaking down the reserve of the Pilgrims and made the first Thanksgiving a time of feasting and fun-making.

And it is still a day of feasting and fun-making, of thanking God, and of sharing.

# Discipline in the Classroom



*President McKay has said,  
"No member of the class has the right  
to distract another student. . . ."*

BY A. LAVAR  
THORNOCK

COORDINATOR OF THE SNAKE RIVER  
VALLEY DISTRICT SEMINARIES

## teaching

CONDUCTED BY THE  
CHURCH SCHOOL SYSTEM

● Experience has taught that most teachers begin their teaching career with such a generalized concept of discipline, it is of little, if any, value to them in specific situations. They have spent little time developing a personal philosophy of discipline. Yet, during the ten years the writer has been teaching and coordinating seminars, he has found that nearly every teacher who has teaching difficulties has them in part because he has been unable to develop healthy classroom discipline. Teacher rapport with students has occasionally become so strained that it destroys the atmosphere for effective learning.

President David O. McKay has said, "Our classrooms are sometimes places of boisterousness. Here is where we need good teachers. A teacher who can present a lesson interestingly will have good order, and when he or she finds students who are rebellious, flipping papers, paying no attention, stumbling, kicking one another, he or she may know that the lesson is not being properly presented. Perhaps it was not even properly prepared."

The Prophet goes on to say, however, that "no member of the class has the right to distract another student by jostling or making light, frivolous remarks. I think that in the Church, in the priesthood quorums and classes, and in auxiliaries, teachers and leaders ought not to permit it." ("Reverence, a Sign of Nobility and Strength," *The Instructor*, January 1966.)

One of the greatest strengths any teacher can have is a good understanding of those he teaches so that he prepares lessons to appeal to their needs. This will eliminate many of the negative discipline problems.

The exceptional teacher can walk into a class and give one rule which, generally speaking, will solve all his discipline problems before they develop. Such a statement as, "There are no rules in this class until one of them is broken," will do the trick for such a teacher. However, many teachers are not master teachers. Consequently we must have a more meaningful and specific philosophy of discipline if we are to have controlled classrooms in which there is a relaxed but businesslike atmosphere.

The finest discipline is an inner or self-discipline.

However, a new teacher soon learns that some students in nearly every class do not have this inner discipline, because it has not been established in the home. For those few students who, for one or many reasons, fail to become involved in the lesson and, through negative behavior, tend to disrupt or disturb the class, the following ideas are suggested.

The United States military services have developed numerous weapons to be used in specific war situations. The first group of weapons to which the writer was introduced when he went into the Army was called the "small arms weapons," which are used where little firepower is needed to control a situation. The Army also had one weapon which, although it was considered part of the "small-arms weapons," was extremely effective when a little more firepower was needed than that supplied by the M-1 rifle or similar guns: the Browning automatic.

During combat training we were introduced to a much heavier weapon—one that took a squad of men to operate. The Army called it the howitzer or, more commonly, "the cannon." Other weapons, even more awesome and destructive, have been developed, such weapons as the atomic bomb.

Although weapons of war are used to control nations and are usually associated in our minds with destruction, they have also become indispensable in our day because there are those who do not respect the rights of others.

Through experience we have learned that teachers need a few tools, or "weapons," to control those students who fail to respect the rights of others. We would like to compare some of the weapons used in the classroom to those used by the military. Our example will be for an MIA situation, but the principles could be applied in any of the teaching situations in the Church.

The class has just come in and Brother Long begins his lesson with enthusiasm. Immediately Ron, sitting at the back of the class, strikes up a conversation with another student. Brother Long, making use of a simple weapon, *silence*, stops and looks in Ron's direction. Ron quickly stops talking and Brother Long begins again. If Ron starts talking again, Brother Long will repeat exactly what he did before.

We believe it is always wise to permit the student

two mistakes before you attempt to use another weapon with a little more power. This will allow for forgetfulness on the student's part as well as the possibility that what he is doing "just has to be done."

Suppose Brother Long has stopped his lesson twice already and Ron still disturbs. He should now leave the small weapon and get on to something with a little more power. The next weapon in the classroom is to walk toward Ron, or call him by name, or both. This method should be used no more than twice in a single class hour.

If you are consistent with these two weapons, you will seldom have to go any further. Students will develop a sense of security because they know what happens each time negative behavior begins.

If you are not successful after using these techniques in several lesson periods, where do you go? Suppose Ron is now testing to see just what you will do if he doesn't respond. What is the third step? The third weapon used in our progressive steps of discipline is what we might call our "secret weapon." Thus you meet Ron as he goes to the door and ask, "Ron, when can I find your parents at home?" Or, you might say firmly, "Ron, I think you'd better pay attention from now on!"

Ron doesn't know exactly what the teacher's intentions are. Is he going to talk to my father? Is he going to do something drastic? Is he going to kick me out? Many times the threat itself will solve the problem without any further explanation or action.

Suppose the threat of your calling his parents does not work, and Ron continues to misbehave. The negative behavior must be stopped in order for you to fulfill your obligation to the other students in the class. It is imperative that the disturbing student be made to realize his behavior will no longer be tolerated. The fourth approach or "weapon," therefore, is ask the student to leave the room and to meet you outside. This must be done immediately and without any fanfare. The teacher should ask the class to carry on its discussion (perhaps turning it over to a class officer). He should then follow Ron from the classroom and take him to a member of the superintendency, returning as quickly as possible to the classroom.

If by this time the

(Continued on page 1035)





# SINCE

(SINCE QUMRAN)

The author makes a fascinating comparison of the great earthquake recorded in 3 Nephi with other well-known earthquakes and reaches a significant conclusion.

● *The Great Earthquake.* Since Cumorah the earth has done a great deal of quaking, and seismology has become a science. Today it is possible to check step-by-step every phenomenon described in the account of the great destructions reported in 3 Nephi 8-9 and to discover that what passed for many years as the most lurid, extravagant, and hence impossible part of the Book of Mormon is actually a very sober and factual account of a first-class earthquake. It was a terror—about XI on the Wood-Neuman scale—but at that it is probably not the worst quake on record, since we are expressly told that the damage was not total—“And there were some cities which remained: . . .” (3 Ne. 8:15)—whereas in the great Assam earthquake of 1950 the damage was total over a large area.<sup>66</sup> Take the Book of Mormon events in order:

First “there arose a great storm . . . and . . . also a great and terrible tempest,” from which it would appear that the storm developed into a hurricane. (3 Ne. 8:5-6.) Major earthquakes are so often accompanied by “heavy rains, thunder and hailstorms, violent tempests,” etc., that some specialists insist that “there is some indication that certain weather conditions may ‘trigger’ an earthquake,”<sup>67</sup> as in the Japanese earthquake of 1923, of which some

# CUMORAH

BY HUGH NIBLEY, PH.D.

PROFESSOR OF HISTORY AND RELIGION, BRIGHAM YOUNG UNIVERSITY

Japanese seismologists maintain that "the low barometric pressure was the trigger which set off the earthquake."<sup>68</sup> At any rate, great earthquakes are preceded by great storms often enough to cause speculation.

Next there was a lot of noise, "terrible thunder, inasmuch that it did shake the whole earth as if it was about to divide asunder." (3 Ne. 8:6.) Note that the thunder was thought to cause the shaking, obviously preceding it. This is another strange thing about earthquakes: "In accounts of earthquakes we always hear of the frightful noise which they produce. . . . But in addition, it seems that sometimes the earthquake can be heard *before* it is felt," which is "difficult to explain. . . . one should feel the shock before hearing it."<sup>69</sup> The thunder seems to shake the earth, since "the sound always appears to come from the ground beneath the observer."<sup>70</sup> In the Assam earthquake of 1950 "one thing is stressed in all the reports: the awful rumble that heralded the outbreak of the earthquake . . . a deafening roar, louder than anything any of the witnesses had ever heard before."<sup>71</sup> The Book of Mormon aptly describes the continuous sounds as "the dreadful groanings . . . and . . . tumultuous noises." (3 Ne. 10:9.)

"And there were exceeding sharp lightnings. . . ." (8:7.) According to an eyewitness account, the great earthquake that completely destroyed the old capital of Guatemala on September 11, 1541, was preceded by "the fury of the wind, the incessant, appalling lightning and dreadful thunder" that were

"indescribable" in their violence.<sup>72</sup> One of the still unexplained phenomena of earthquakes is that "all types of lights are reported seen. . . . there are flashes, balls of fire, and streamers."<sup>73</sup> The terrible wind at Guatemala City is matched in the Book of Mormon by high winds with occasional whirlwinds that even carried some people away. (3 Ne. 8:12, 16; 10:13-14.) In the Japanese earthquake of 1923 the wind reached a velocity of 50 m.p.h., and "the fires, in turn, set up minor tornadoes"; and in the Assam earthquake "strong winds raised the dust until visibility was reduced to a few feet. . . ."<sup>74</sup>

"And the city of Zarahemla did take fire." (3 Ne. 8:8.) It would appear from the account of the Nephite disaster that the main cause of destruction was fire in the cities (3 Ne. 9:8-11), which agrees with all the major statistics through the centuries; for "earthquakes are largely a city problem" mainly because the first heavy shock invariably sets fires all over town: in the Japanese experience "wind-driven flames were shown to be more dangerous than the greatest earthquake."<sup>75</sup>

"And the city of Moroni did sink into the depths of the sea. . . ." (3 Ne. 8:9.) The *tsunami* or sea wave "is the most spectacular and . . . appalling of all earthquake phenomena" and almost invariably follows a major shake-up on the coast.<sup>76</sup> Along with this, however, we have in the Book of Mormon record what seems to be a permanent submergence of coastal areas when "the waters . . . came up in the stead thereof" and remain.

(3 Ne. 9:7.) Such a submergence happened on a spectacular scale in the Chilean earthquake of 1960: "We would have taken these flooded stretches—permanently flooded—for coastal lagoons," a geologist reports, ". . . if here and there we had not seen roads that ran straight towards them and into them . . . roads that vanished, or sometimes showed under the stagnant water, branching into what had been the streets of a town."<sup>77</sup> In the New Madrid (Missouri) earthquake of 1811 two vast tracts of land were covered with fresh water both by the damming of streams and the bursting out of numerous earthquake blows or fountains, flooding the newly submerged areas.<sup>78</sup>

"And the earth was carried up upon the city of Moroni that in the place of the city there became a great mountain." (3 Ne. 8:10.) In September 1538 during a tremendous storm and tidal wave a volcanic mountain suddenly appeared and covered a town near Puzzuoli on the Bay of Naples; ever since the mountain has been known as *Monte Nuove*, or New Mountain.<sup>79</sup> The carrying up of the earth upon the city suggests the overwhelming of Pompeii by vast heaps of volcanic ash or the deep burial of Herculaneum under lava in 79 A.D.<sup>80</sup> On the other hand, other cities were "sunk, and the inhabitants thereof . . . buried up in the depths of the earth," (3 Ne. 9:6.) This could have been an actual engulfment: in the great earthquake of 1755, which was felt all over Europe, "the quay at Lisbon sank, with all the people on it, into a" (*Continued on page 1028*)

# How Speakest Thou?

BY RUTH LEHENBAUER

●“Everyone is crazy except thee and me, and even thee’s a little queer.”

This remark, supposedly said by a man to his wife, uses “old-fashioned” speech that is associated either with Puritans or the scriptures. It reflects the familiar form of speech which, although it has fallen out of popular usage in the English language today, remains an integral part of the European languages that have fathered or influenced modern English.

Our ancestors said “thee” and “thou” to members of their families, to little children, or to religious brethren. But gradually the familiar form has ceased to be used, even in family circles. Today it is used chiefly in poetry or when speaking to the Lord. Because it is not in common usage, it is easy to forget; then when we *do* use it, we sometimes find ourselves stumbling over our words. The following review may assist us to better understand and use this intimate form of speech.

Let’s look at the forms of “to be” as we use them today:

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	singular	plural
first person:	I am	we are
second person:	you are	you are
third person:	he, she, it is	they are
. . . and as they once were used:		

first person:	I am	we are
second person:	thou art	ye are
third person:	he, she, it is	they are

---

But what about the words *thee* and *thou*? This brings us to grammatical terms. The pronoun *thou* is used as the subject of a sentence, as are *he* and *she*. *Thee* is used as the object in a sentence or after prepositions, as are the pronouns *him* and *her*. Here are some examples:

Used as a subject: “*Thou* art a prophet.” “Whom seekest *thou*?”

Used as an object: “I saw *thee* enhungered.” “Father, we thank *thee*.”

After prepositions: unto *thee*, for *thee*, of *thee*, with *thee*.

In a similar fashion, *ye* was once used in the subjective case, *you* in the objective. Since the seventeenth century, however, the pronoun *ye* has dropped entirely out of conversational usage.

As you may have noticed, the verb that is associated with the pronoun *thou* often takes a special form. Some common examples are: thou art, thou hast, thou wilt, thou wouldst, thou speakest, thou doest (or dost), thou knowest, thou givest. (Note that most of these verbs end in *-st*.)

A change may also occur in many verbs used in the third person singular. These usually end in *-th*:

“Behold, thy king *cometh*.”

“Every branch in me that *beareth* not fruit he *taketh* away; and every branch that *beareth* fruit, he *purgeth* it.” (John 15:2. Italics added.)

A good way to learn these words and their proper forms is to read through the scriptures, looking for examples. Then apply them and use them consciously when talking to the Lord.

There is another area that sometimes gives us trouble. Do you know when it is proper to use each of the following expressions: “. . . in the name of *thy* son”? “. . . in the name of *the* Son”?

When speaking directly to the *Father*, as in prayer, we say, “. . . *thy* Son.” When speaking to *others*, as in bearing testimony, we should say, “. . . *the* Son.” Son.” It pays to remember whom we are addressing.

Above all, whether we use “proper” speech or not, there is no need to fear that the Father might not understand, as long as we are honest and sincere when we talk with him. Our prayers should be conversational and free from trite expressions. We need not say something in our prayer just because it sounded good when someone else said it or because it makes our prayer longer. Some of the most meaningful prayers ever uttered have been short and to the point.



# The First Presidency and the Council of the Twelve

BY JOSEPH FIELDING SMITH

Of the First Presidency and President of the Council of the Twelve

When the Savior entered his ministry he selected twelve men from his disciples whom he named apostles. (Luke 6:13.) It is written that he "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease." (Matt. 10:1.) The names of these twelve are familiar to most of us: "Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alpheus, and Libbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot. . . ." (Matt. 10:2-4.)

While the record does not say so, it is evident that the Savior conferred upon them the apostleship, with its keys and authorities. Later he said to them: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18.) It is believed by some, because of what the Lord said to Peter at Caesarea Philippi, that this authority to bind and loose was a gift to Peter only. However, this is not the case, for this commission was given to the entire Twelve. In fact, each received

the fullness of the apostleship so that each, should the time come, could serve as the senior apostle, or President, of the Church in his turn. The Church today is based on that same principle.

Moreover, the Lord selected Peter, James, and John and set them at the head to act as a First Presidency after his departure. They were separated from the other apostles and given special authority. On several occasions the Savior took these three with him to attend to special duties. They were with him on the Mount of Transfiguration. On the death of Peter and James, it was John who by right of seniority became the presiding officer in the Church. Latter-day Saints know that these three were a presidency; all three came to the Prophet Joseph Smith and Oliver Cowdrey and ordained them apostles. (See D&C 20:2-3.)

This First Presidency comprising Peter, James, and John was the forerunner of the First Presidency in our day. The Prophet Joseph Smith held two offices simultaneously, namely, President of the Church and president of the high (Melchizedek) priesthood. All other Presidents of the Church following him have also held these two offices.

As President of the Church the presiding officer

*To be an apostle, it is not necessary for one to see the Savior —  
there is an even stronger witness.*

presides over all the membership of the Church. As president of the high priesthood he presides over all the priesthood of the Church and has authority to regulate it, for he holds the keys of that priesthood.

By revelation the President of the Church has been provided with counselors. In the Doctrine and Covenants, Section 107, verses 78 to 80, we read:

"Again, verily, I say unto you, the most important business of the church, and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church, before the Presidency of the High Priesthood.

"And the Presidency of the council of the High Priesthood shall have power to call other high priests, even twelve, to assist as counselors; and thus the Presidency of the High Priesthood and its counselors shall have power to decide upon testimony according to the laws of the church.

"And after this decision it shall be had in remembrance no more before the Lord; for this is the highest council of the church of God, and a final decision upon controversies in spiritual matters."

"... there is never but one on the earth at a time on whom this power and the keys of this priesthood are conferred" (D&C 132:7), and President David O. McKay holds those keys today.

The supreme governing power of the Church is vested in the President with his counselors. The First Presidency preside over all councils, all quorums, and all organizations of the Church, with supreme appointing power and power of nomination. These powers of appointment, nomination, and presiding may be delegated by the First Presidency to others whom they may choose and whom the people sustain to represent the presidency in the government of the Church.

The First Presidency are the living oracles of God and the supreme adjudicators and interpreters of the law of the Church. They supervise the work of the entire Church in all matters of policy, organization, and administration. No part of the work of the Church is beyond their authority.

The word *apostle* means "one sent forth." This was the name our Lord gave to the twelve whom he chose to be his companions during his ministry on

earth and whom he sent forth to represent him after his ascension into heaven.

According to the teachings of Paul, it was the intention that when vacancies occurred in the Council of Twelve, these vacancies should be filled, for he declared to the Saints in his day at Ephesus, while arguing for the unity of the Church:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4:11-13.)

We know that after the fall of Judas, the disciples met and by the inspiration of the Lord selected Matthias to fill the vacancy. We know also that it was but a short time following the death of the Lord that James, one of the three presiding apostles, was killed. That Paul was called to be an apostle is evident from many of his epistles, and Barnabas also was called. We look upon James, who wrote the epistle, and Jude as being apostles.

In our day, by command of the Lord, men have been chosen to carry on the work of the Twelve whenever vacancies occur. In the Book of Mormon we read that this was the custom among the Nephites. It was never intended that there should be more than twelve men called to this quorum of apostles when vacancies occurred.

One of the first intimations that twelve apostles were to be chosen in this dispensation is found in the revelation given at Fayette, New York, in June 1829, in which the three witnesses were appointed to search out the Twelve, six years before the Twelve were called. (D&C 18.) The brethren selected for this important calling were men who had proved their integrity in Zion's Camp. On the fourteenth day of February 1835, the Prophet called an assembly of the brethren who had gone to Missouri in Zion's Camp. He stated that the object of the meeting was to choose men for important positions in the ministry. He had been commanded of the Lord to call men of integrity and faith; among these would be twelve to be ordained apostles in the Church.

According to revelation these men were to be selected by the three witnesses of the Book of Mormon. After the usual opening exercises the three witnesses were blessed by the laying on of hands by the First Presidency, that they might have the inspiration to make the selections.

After the selection, a charge was given to those chosen. On March 12, 1835, the new apostles met in council and petitioned the First Presidency to seek for them a revelation that would guide them in their labors. The answer to their petition—the great revelation on priesthood—came March 28, 1835. It is difficult to believe that any person can read this inspired document and not be definitely convinced of the prophetic powers of the Prophet Joseph Smith.

The revelation made clear that in case of the dissolution or destruction of the First Presidency of the Church, the Twelve should succeed to the presidency and would thus act until the Lord revealed that the First Presidency should again be organized. And whenever the First Presidency should be disorganized, it would devolve upon the Council of the Twelve Apostles to set in order and direct the affairs of the Church.

"And they [the Twelve] form a quorum, equal in authority and power to the three presidents previously mentioned.

"The Seventy are also called to preach the gospel, and to be especial witnesses unto the Gentiles and in all the world—thus differing from other officers in the church in the duties of their calling.

"And they form a quorum equal in authority to that of the Twelve special witnesses or Apostles just named." (D&C 107:24-26.)

That is to say, when the First Presidency is disorganized, the Twelve Apostles become the presiding quorum of the Church until the Presidency is again organized, and during that time they are virtually the Presidency of the Church—the presiding quorum. If through some cause both these quorums should be destroyed, it would devolve on the Seventy to set in order the Church and they would become the presiding quorum.

I think it must be said that the Apostles could not be equal in authority with the Presidency when the First Presidency is fully and properly organized.

There could not be two heads—or three heads—of equal authority at the same time, for such a thing would lead to confusion.

Apostles are traveling councilors or special witnesses who go into all the world to preach. By this is meant that the Twelve should *not* go forth without the counsel and direction of the First Presidency. "And again, I say unto you, that whosoever ye shall send in my name, by the voice of your brethren, the Twelve, duly recommended and authorized by you, shall have power to open the door of my kingdom unto any nation whithersoever ye shall send them—inasmuch as they shall humble themselves before me, and abide in my word, and hearken to the voice of my Spirit." (D&C 112:21-22.) They are a traveling presiding high council and are to ordain all other officers of the Church, and the Lord said they are to "feed his sheep." They hold the keys of authority in all the world.

They are special witnesses for Jesus Christ. It is their right to know the truth and to have an abiding witness. This is an exacting duty upon them, to know that Jesus Christ is in very deed the Only Begotten Son of God, the Redeemer of the world, and the Savior of all those who will confess their sins, repent, and keep his commandments.

The question frequently arises: "Is it necessary for a member of the Council of the Twelve to see the Savior in order to be an apostle?" It is their privilege to see him if occasion requires, but the Lord has taught that there is a stronger witness than seeing a personage, even of seeing the Son of God in a vision. Impressions on the soul that come from the Holy Ghost are far more significant than a vision. When Spirit speaks to spirit, the imprint upon the soul is far more difficult to erase. Every member of the Church should have impressions that Jesus is the Son of God indelibly pictured on his soul through the witness of the Holy Ghost.

It is the calling of the First Presidency and the Council of the Twelve to be directed by the Savior and the Holy Ghost in guiding this Church and its members. Their labors in the service of our Savior are an inspiration to all mankind.

The Lord has blessed us with choice and valiant leadership.



# President David O. McKAY

Born in the alpine-like Utah community of Huntsville on September 8, 1873, four years after the pioneer era ended with the coming of the railroad to Utah, President David O. McKay has seen the Church grow literally into the worldwide organization it had been prophesied it would become.

During his presidency, beginning April 9, 1951, the stakes have been extended to Europe, Latin America, Australia, and the islands of the sea. He has pronounced dedicatory prayers for five temples: Swiss, Los Angeles, New Zealand, London, and Oakland. The seminary and institute programs have been expanded; Brigham Young University has grown to become the largest church-related university in the world; and colleges and schools have been established in Hawaii, New Zealand, and other mission areas. There is hardly an area in which the Church has not witnessed phenomenal growth while President McKay has been at its head. He has also traveled more widely than any other Prophet in the history of the restored Church, visiting the stakes and missions throughout the world.

"I realized in youth that the most precious thing that a man could obtain in this life was a testimony of the divinity of this work. I hungered for it. I felt that if I could get that, all else would indeed seem insignificant," he has recalled.

As a young missionary serving in Scotland before the turn of the century, he knew discouragement when he realized that many wonderful people in the land of his father were letting the message of the gospel go unheeded. Then one day he saw an uncompleted building with a motto carved in stone over a doorway, "Whate'er Thou Art, Act Well Thy Part." He later said that this was the turning point of his mission.

At a meeting in the mission field one day, James

McMurrin, his mission president, turned and said, "Let me say to you, Brother David, Satan hath desired you that he may sift you as wheat, but God is mindful of you." Then he added, "If you will keep the faith, you will sit in the leading councils of the Church."

After completing his mission, David O. McKay married the sweetheart of his university days, Emma Ray Riggs, in the Salt Lake Temple on January 2, 1901. They became the parents of seven children, one of whom died in childhood.

David O. McKay's roles in the Church have been many. He was serving as principal of Weber Academy in Ogden when he was called to the Council of the Twelve at the April 1906 general conference. Six months later, in October 1906, he became a member of the general superintendency of Sunday Schools. For many years he devoted much of his time to directing this program, becoming general superintendent in 1918 and serving in this capacity until he was chosen to be a counselor to President Heber J. Grant of the First Presidency in October 1934.

As a member of the Twelve he visited many of the missions and stakes of the Church. He made a worldwide tour of missions in 1920-21 and presided over the European Mission in 1922-24. Then, in April 1951, 45 years to the day since he had been ordained to the Twelve, he became President of the Church.

President McKay is a great teacher. An elder who was newly called to preside over the mission in Brazil said of the calling, "This is such a great honor." The Prophet, with his kindly but piercing eyes, looked into the appointee's soul and replied, "No, not a great honor. It is a great trust!"

President David O. McKay has ever been mindful of the solemn trust that is his—both to the Lord and to the Saints.



# Hugh B. BROWN

## OF THE FIRST PRESIDENCY

Like unto Mormon, Moroni, and other military men who were also prophets of the Book of Mormon is Hugh B. Brown, first counselor in the First Presidency.

In 1910 President Brown aided in organizing the Cardston (Alberta) Militia, and four years later, at the outbreak of World War I, that cavalry unit was called into the Canadian Army, with him as an officer. He and his men served valiantly, and when the war ended in 1918, he was discharged with the rank of major. He had worked with and counseled his men; and during World War II, as servicemen's coordinator for the entire Church, he counseled their sons and grandsons in the far-flung allied military camps. After World War II he served at Brigham Young University as instructor in religion and veterans' coordinator.

Elder Brown was born October 24, 1883, in Salt Lake City, a son of Homer Manley and Lydia J. Brown. When he was in his mid-teens, his family moved to southern Alberta, where he literally grew with the country, working on farms and ranches and in the construction of canals and railroads. In 1904 he heeded the call to the mission field, serving in Great Britain, the area to which he would return more than three decades later to twice preside over the British Mission.

In 1908 he married Zina Y. Card, a granddaughter of Brigham Young, in the Salt Lake Temple, and they were to become parents of eight children. After their wedding they returned to Alberta to make their home. He came again to Salt Lake City in 1912 for pre-legal schooling at the University of Utah and later completed his legal training at the University of Alberta. His church calls included service as a bishop's counselor in Cardston and then a high counselor in Alberta Stake. At 38 he was sustained as president of the

newly formed Lethbridge Stake in Canada.

The Brown family moved to Salt Lake City in 1927 when he joined the law firm of Clark (J. Reuben, Jr.), Richards (Preston D.), and Bowen (Albert E.). After serving briefly as second counselor in the Granite Stake presidency, Hugh B. Brown was sustained as stake president in 1928.

At the October 1953 general conference he was called to be an Assistant to the Council of the Twelve. At that time he was engaged in legal practice and business in Canada, but he closed his affairs to give his full time and talents to the Church. He was sustained as a member of the Council of the Twelve at the April 1958 general conference, and on June 21, 1961, he was set apart as a counselor in the First Presidency. He became first counselor to President McKay at the October 1963 general conference.

President Brown relates a story of a young gardener who had to cut back a currant bush that was growing as large as a tree but was no longer bearing fruit. He tells how years later he had desired a promotion but had failed to receive it. Then his memory recalled that which the gardener had said to the bush: "I am the gardener here." It was as though the Lord were saying, "You were not intended for what you sought to be. . . . You would have failed in the purpose for which I planted you and my plans for you would have been defeated." Now President Brown often says in prayers to his Heavenly Father, "Help us all to understand the purpose of our being and to be ever willing to submit to thy will and not insist upon our own. We remember that in another garden called Gethsemane the choicest of all thy sons was glorified by submission unto thy will."

In all his activities, President Brown remembers this lesson and is always alert to furthering the cause of the Master here upon the earth.





# N. Eldon TANNER

## OF THE FIRST PRESIDENCY

President N. Eldon Tanner, second counselor in the First Presidency, comes from the LDS colonies amid the wheatlands of Canada. His parents, Nathan William and Sarah Edna Brown Tanner, honeymooned by moving to Canada in a covered wagon. There they had to sell their horses for groceries. His mother returned briefly to Salt Lake City for the birth of their first baby, Nathan Eldon, on May 9, 1898.

Eldon was reared in ranch and farm life, often guiding a plow behind plodding oxen. He learned to love God's creations, especially his fellowmen. Opportunities for education were meager; upon completion of the eighth grade, he found that if he could convince four others to take grade nine, the principal would teach it. He found the four, but farm responsibilities kept him away until after Christmas. He later went away to school two years on borrowed money and then returned to teach. Some students desired grade 12, which he had never taken. Arrangements were made for the Provincial Department of Education to prepare the lesson materials, and he and the advanced students would complete their lessons and mail them to the department for grading. It was an unusual class, with teacher and students graduating from grade 12 together.

A former eighth-grade student, now a successful Salt Lake area physician, recalls how that teacher, realizing a thirst for supervised physical activity, arranged to meet the boys at 5:30 each morning for sports.

President Tanner married Sara Isabelle Merrill on December 20, 1919. They are the parents of five daughters.

Serving as a counselor in the bishopric and as deacons quorum adviser in the Cardston First Ward, he went to the homes to discover why some of the

boys were inactive. Overalls were all the boys had to wear. He encouraged them to come to their meetings in what they had. He too would attend meetings in overalls. It became a 100-percent active deacons quorum. Later he served as bishop of that ward.

Elected to the Alberta provincial legislature, he was chosen speaker of the house. He was selected as a member of the provincial cabinet and served as head of the Department of Lands and Mines. While residing in Edmonton he also was president of the Edmonton Branch of the Church.

Opportunities presented themselves in the growing petroleum industry. He was offered the presidency of the vast Canadian Pipe Line Company, stretching from Alberta to Quebec, but he originally refused because it meant that he could no longer serve as president of the Calgary Stake. The pipe-line offices were then brought to Alberta, where he could serve in executive capacity.

He was appointed an Assistant to the Council of the Twelve at the October 1960 general conference, and soon thereafter he was named to preside over the West European Mission of the Church. At the October 1962 conference he was sustained as a member of the Council of the Twelve, and the following October he was selected to be second counselor to President David O. McKay. President Tanner served as a member of the Council of the Twelve from October 6, 1962, to October 4, 1963—not quite one year, a shorter time than any others who have been called in this dispensation.

As a guide for personal living, President Tanner has said: "There is nothing greater in this world than to be able to call upon the Lord and know that he answers our prayers and that he has given us the plan of life and salvation."





# Joseph Fielding SMITH

OF THE FIRST PRESIDENCY AND PRESIDENT OF THE COUNCIL OF THE TWELVE

In 1896, when he was 20 years of age, Joseph Fielding Smith received a patriarchal blessing from John Smith, the church patriarch. In part, this sacred blessing stated:

"It is thy privilege to live to a good old age and the will of the Lord that you should become a mighty man in Israel. Therefore, I say unto thee, reflect often upon the past, present, and future. If thou shalt gain wisdom by the experience of the past, thou shalt realize that the hand of the Lord has been and is over thee for good, and that thy life has been preserved for a wise purpose. . . . It shall be thy duty to sit in counsel with thy brethren and to preside among the people. It shall be thy duty also to travel much at home and abroad, by land and water, laboring in the ministry. . . . [The Spirit of the Lord] shall direct thy mind and give the word and sentiment that thou shalt confound the wisdom of the wicked and set at naught the councils of the unjust."

Although this blessing was given when President Smith was barely out of his teens, with missionary service and positions of authority and responsibility still ahead of him, in retrospect one can see that the promises have literally been fulfilled.

Joseph Fielding Smith was born July 19, 1876, in a pioneer home in Salt Lake City, a son of President Joseph F. Smith, sixth President of the Church, and Juliana Lambson. His paternal grandfather was Hyrum Smith, who was shot by the side of his brother Joseph at Carthage Jail.

Young Joseph Fielding's boyhood years were spent on the family farm, where he developed a great love for animals and for nature. Always a profound thinker and seeker of truth and wisdom, he spent many hours discussing with his father the scriptures and doctrines of the Church.

In 1899 he was called to the British Mission, and

two years later he accepted a position in the office of the church historian. During the next nine years he held many positions in the Church, including home missionary, MIA stake and then general board member, a president of his seventies quorum, high councilor—many of these positions being held simultaneously.

At the April 1910 general conference he was sustained a member of the Council of the Twelve and 41 years later, in April 1951, became president of that group. In October 1965 he was also named counselor in the First Presidency and is the only man in this dispensation to serve in both capacities at the same time.

To list the many contributions and accomplishments of President Joseph Fielding Smith would take many pages, but such a list would have to include the following: church historian since 1921, president of the Salt Lake Temple, editor and then president of the Genealogical Society of Utah, author of numerous articles and books (his 23rd book was published in July), member of the boards of many business and educational institutions, recipient of an honorary degree from Brigham Young University. He is also a devoted husband, father, and grandfather. His posterity includes eleven children, three score grandchildren, and more than two score great-grandchildren.

The impact of President Smith's profound and keen insight into the gospel has been felt throughout the Church. Looking back at the prophetic patriarchal blessing given many years ago, one can see that he has traveled extensively, "at home and abroad, by land and water, laboring in the ministry," always preaching the gospel tirelessly and fearlessly. He has confounded "the wisdom of the wicked and set at naught the councils of the unjust." He has truly become "a mighty man in Israel."



# Thorpe B. ISAACSON

OF THE FIRST PRESIDENCY

A man who has been successful in many fields of endeavor—as an educator, businessman, civic worker, and church leader—is President Thorpe B. Isaacson, counselor in the First Presidency.

President Isaacson was born September 6, 1898, in Ephraim, Utah, a peaceful little farming community in central Utah. Through his parents, Martin and Mary Beal Isaacson, he has descended from hearty pioneer stock. The light of the gospel was accepted by his grandparents, the Isaacsons in Denmark, the Beals (his initial B. is for Beal) in England.

In his school days he excelled in athletics and was selected an all-state basketball guard in 1917. He attended Snow Academy (now Snow College), Brigham Young University, Utah Agricultural College (now Utah State University), and University of California at Berkeley.

As a young man he was a school teacher and principal in northern Utah (it was while he was teaching in Box Elder County that he met Lula Maughan Jones, to whom he was married in the Salt Lake Temple June 16, 1920). He joined the faculty of Brigham Young College, Logan, Utah, and then returned to Ephraim, all the while teaching and inspiring his students with lessons learned not only from textbooks but from competitive sports. He took his winning teams to state tournaments on a number of occasions.

Leaving the teaching profession, President and Sister Isaacson (who have three children, one of whom is deceased) moved to Salt Lake City, where he entered the life insurance business. Within a few years he was selected by his company as the most outstanding life insurance man in America, and his name is engraved in the limestone walls of the home office of the company in Fort Wayne, Indiana.

While serving as first counselor in the Yale Ward

bishopric of Salt Lake City, President Isaacson was called as second counselor to Presiding Bishop LeGrand Richards in December 1946. He served as first counselor to Presiding Bishop Joseph L. Wirthlin beginning in April 1952. In October 1961 he was sustained as an Assistant to the Council of the Twelve, and on October 29, 1965, came the call to be a counselor in the First Presidency.

President Isaacson's civic and church service spans many diverse interests. He is chairman of the church historic sites committee and serves on a host of others, including the Temple Square committee. He is a vice president of the board of trustees of Brigham Young University and a vice president of the church board of education. For twelve years he served on the board of trustees of Utah State University and was seven times elected president of that group. He has also served on the University of Utah board of regents.

Generous with his time, he has served tirelessly in government appointments. In 1954 he inspected foreign aid operations in the Near East and other countries, visiting in France, Italy, Israel, Lebanon, Turkey, and Iran. He was appointed a consultant to the United States Commissioner of Education in May 1963, and in 1965 he became a member of Utah's Little Hoover Commission.

Over the years President Isaacson has made some great pronouncements on the efficacy of prayer to the Saints assembled in general conferences and in their other meetings. As he visited stake conferences, first as a member of the Presiding Bishopric and then as an Assistant to the Council of the Twelve, he vigorously and powerfully taught how to organize the work in all of the choice vineyards of the Lord so that on both the leadership and the membership levels the yoke may be easy, the burdens light, and the callings and the elections sure.





# Harold B. LEE

OF THE COUNCIL OF THE TWELVE

I came to a night, some years ago, where on my bed I realized that before I could be worthy of the high place to which I had been called, I must love and forgive every soul that walked the earth, and in that time I came to know and I received a peace and a direction, a comfort and an inspiration, that told me things to come and gave me impressions that I knew were from a divine source."

Thus Harold B. Lee describes one of the humbling spiritual experiences that have helped him become what one of his fellow apostles has termed "a powerful man in modern Israel."

The key to Elder Lee's character lies in his humility before God and his fearlessness before men. Many times his associates have marveled at the scope of his vision, the depth of his understanding, his uncanny ability to come directly to the truth.

Harold B. Lee was born March 28, 1899, at Clifton, Idaho, a son of Samuel M. and Louisa Bingham Lee. He and his brothers and sisters were reared on the family farm where, he was later to tell the youth of the Church, "we began to do 'chores' shortly after daybreak so we could 'start' with the day's work by sunup. When the day's work was finished, we had yet to do our evening 'chores,' usually by aid of a lantern."

As a youth he was active in debating, basketball, and music. After attending Albion State Normal School in Idaho, he taught in a one-room schoolhouse near Weston, Idaho, with some 25 students and 28 classes a day. He was a principal at Oxford, Idaho, when he received a call to the Western States Mission in 1920.

After his release and studies at the University of Utah, he became a principal in the Granite (Salt Lake County) School District and then intermountain

manager of the Foundation Press. In 1932 he was appointed Salt Lake City Commissioner and was later elected to a term of office.

Meanwhile, he served faithfully in the Church and in 1930 was called to be president of the Pioneer Stake. Under his leadership this was truly a pioneer stake, inaugurating a welfare program that became a model program for the entire Church when, in 1936, the First Presidency asked him to become full-time managing director of the Church Welfare Program. This position he was holding when, in April 1941, he was called to the Council of the Twelve. As an apostle he has, from the beginning, exerted great leadership and strength, always carrying a heavy load of responsibility.

Elder Lee has long been a staunch advocate and champion of youth. During 1945 he delivered a series of radio addresses that were later published as *Youth and the Church*. Much of his understanding of youth and their problems has come from personal experience.

He was married in 1923 to Fern Lucinda Tanner and they became parents of two daughters. She died in 1962, and in 1963 he married Freda Joan Jensen.

In 1953 Elder Marion G. Romney of the Council of the Twelve wrote a tribute to Elder Lee that powerfully summarizes the esteem in which he is held throughout the Church: "Such is Harold B. Lee, who now stands, not at the end of his career, but on its threshold. He knows his course, is recognized for what he is, and is on his way. Behind him is a record of high attainment. Before him, 'hills peep o'er hills, and Alps on Alps arise.' Sustained by the conviction that he lives in the shadow of the Almighty, he will not falter. The future must reckon with Harold B. Lee."





# Spencer W. KIMBALL

OF THE COUNCIL OF THE TWELVE

When Spencer W. Kimball was a youth, his father once said to a neighbor: "Brother, that boy Spencer is an exceptional boy. He always tries to mind me, whatever I ask him to do. I have dedicated him to be one of the mouthpieces of the Lord—the Lord willing. You will see him some day as a great leader. I have dedicated him to the service of God, and he will become a mighty man in the Church."

This father's prophecy was no idle boast, for even as a child Spencer Kimball displayed keen faith and strength of character. A rich heritage was his birthright: his paternal grandfather was Heber C. Kimball, apostle, prophet, missionary, and counselor to Brigham Young. Edwin Woolley, his grandfather, served 40 years as a bishop in Salt Lake City.

Spencer Woolley Kimball was born March 28, 1895, in Salt Lake City, a son of Andrew and Olive Woolley Kimball. In 1898 his father was called by the First Presidency as president of St. Joseph Stake in the Gila Valley of Arizona.

At school in Thatcher, Arizona, Spencer was a class leader, honor student, and star athlete. Following a mission in the Central States, where he was president of the Missouri Conference, he attended the University of Arizona. He was married in 1917 to Camilla Eyring, and they became parents of four children.

As an Arizona businessman—first in banking and then as owner-manager of an insurance and realty company—Spencer Kimball held many responsible positions in civic and professional organizations, including scouting, education, government, chamber of commerce, and Rotary.

But to Spencer W. Kimball the Lord's work has always come first. At 22 he was stake clerk of St. Joseph Stake; six years later he became a counselor in the stake presidency. In 1938 he was called as the

first president of the newly organized Mt. Graham Stake. Then, on July 8, 1943, came the call to serve as a member of the Council of the Twelve.

In his first general conference address, he reported that just as Jacob wrestled all night "until the breaking of the day" for a blessing, so he went through that experience for 85 nights, "praying to the Lord to help me and strengthen me and make me equal to this great responsibility that has come to me."

That the Lord has strengthened him throughout his life, despite a series of afflictions that might break lesser men, has been a testimony to him as well as to all who know him.

When he was seven he nearly drowned. At ten he suffered a facial paralysis. At 11 his mother died. At 12 he had typhoid fever. In adulthood he was stricken with a severe heart ailment. Then in 1957 he underwent surgery for a serious throat condition, and doctors had to remove one vocal cord and part of the second. Forced to redevelop his ability to speak, he speaks today with a deep, deliberate voice. But in overcoming these handicaps, he has found a deep and abiding faith in the power and purposes of his Heavenly Father.

One of his fellow apostles has said, "He is a man of strength and dignity, of personableness and persuasion—and of faith. He believes that the impossible is possible with the help of God. He knows the profound importance of his calling, and devotes himself to it with a kind of dedication that is rare among men."

Truly his father's prophecy has come true, for through his devoted service, his love for his fellowman, and the deep and strong testimony that he bears, Spencer W. Kimball has become a mighty man in the Church!



# Ezra Taft BENSON

OF THE COUNCIL OF THE TWELVE

**T**he scene was the Commodore Hotel in New York City, where the President-elect was to meet with his new Cabinet. A few moments before the meeting, the new Secretary of Agriculture, Ezra Taft Benson, suggested that it might be appropriate to begin with prayer. General Dwight D. Eisenhower didn't reply immediately, but after calling the meeting to order he asked Secretary Benson to offer an opening prayer.

Secretary Benson, though taken by surprise, was well-prepared for this assignment; spontaneous prayer was a deeply ingrained habit. With mingled humility and confidence, he prayed fervently, thanking God for freedom, for the Constitution, for the bounty of the land. Then he petitioned for divine guidance, for the spirit of discernment, and for unity and dedication to the welfare of the people.

That Ezra Taft Benson would, first, make such a suggestion to General Eisenhower and, second, be prepared to offer the extemporaneous prayer came as no surprise to his friends and associates, for Elder Benson's religion has always come first in his life; he has never let any position or honor interfere with his church activities, his standards, or his religious way of life.

He was born August 4, 1899, on a farm near Whitney, Idaho, a son of George T. Benson, Jr., and Sarah Dunkley. The oldest of eleven children, he was fourteen when his father was called on a mission, and he and his brothers took over management of the farm. He later attended Utah Agricultural College (which is now known as Utah State University), Brigham Young University (from which he received a bachelor's degree), and Iowa State University (which granted him a master's degree). He also served a mission in the British Isles.

He had married his college sweetheart, Flora Amussen (they were to become parents of two sons

and four daughters), and they returned from Iowa to the family farm at Whitney. There Ezra Benson's leadership abilities soon led to his selection as county agricultural agent, secretary of the Idaho Co-operative Council at Boise, and, finally, executive secretary of the National Council of Farmer Co-operatives at Washington, D.C.

He also served faithfully in many church capacities, including president of the Boise Stake, and was president of the Washington Stake when, on July 26, 1943, he was told by President Heber J. Grant, "You have been chosen the youngest apostle in the Church."

Elder Benson quickly resigned his job in Washington and plunged wholeheartedly into the Lord's work, which work he values above all else. But other responsibilities awaited him. In 1952 General Eisenhower asked him to become Secretary of Agriculture. Raising many objections, he told President Eisenhower that he could never compromise his principles and religious beliefs. Mr. Eisenhower replied, "Surely you know that we have a great responsibility to restore confidence in the minds of our people in their own government—that we have to deal with spiritual matters." So Ezra Taft Benson accepted the job and served eight years with the Eisenhower administration. And always he resolutely stood firm to his convictions, gaining the respect and admiration of the nation.

Now, having returned to his place with the Council of the Twelve, Elder Benson is an outspoken advocate of the gospel and of the U.S. Constitution. "It is my firm belief," he has said, "that the God of heaven raised up the founding fathers and inspired them to establish the Constitution of this land. Freedom is a God-given eternal principle, a heritage more precious than life itself," which testimony he bears to members and nonmembers throughout the world.





# Mark E. PETERSEN

OF THE COUNCIL OF THE TWELVE

Mark E. Petersen has spent his entire life working with words—spoken words and written words, but always words. Words in his hands come alive. They seem to mean more, to carry greater urgency, to more clearly unravel a theme than they might otherwise do.

Merely listening to or reading Mark E. Petersen's words seems to tell one what manner of man is he. His forceful baritone voice, controlled by flawlessly distinct diction, betrays an original eloquence and tremendous energy. A sincere, unpretentious quality inspires trust and strongly hints at his radiant and warm personality. One senses his gracious ways and knows instinctively of his handsome bearing.

Much of what Mark E. Petersen is reflects his early journalistic career. He was born with a twin sister November 7, 1900, in Salt Lake City to humble Danish converts, Christian and Christine Andersen Petersen. As a young boy Mark became a news carrier in order to help earn his own way at home. On Saturdays and during summers he helped in his father's small construction business. A love for work with wood was instilled that still remains today.

Following his mission to Nova Scotia, 23-year-old Mark joined the *Deseret News* as cub reporter. Few vocations demand competence in the manner that news work does. Daily, almost hourly, a newsman makes decisions that affect multitudes of people. It is no place for one who fosters personal interests at the expense of public interests. It is a life of hard, fast, intensive, intelligent, and accurate work—always under the pressure of daily deadlines.

Mark Petersen's innate abilities and honest character flourished in such an environment, and within a few years his leadership capacity had led him through positions of news editor, managing editor, editor,

general manager, and the position to which he has recently been reappointed—president of Deseret News Publishing Company.

The year before Mark Petersen began his newspaper career he married Emma Marr McDonald (they have two daughters), whom he met when as a new ward member he was asked to be choir leader and she was the organist. Their love for music has often led them to encourage its appreciation in Latter-day Saint homes.

A few years later, Elder Petersen was asked to serve on the Sunday School general board. By the time he was managing editor he had also served on two high councils, had been second counselor in one stake presidency, and first counselor in another, and had toured much of the Church, conducting conventions as a director of the Genealogical Society.

In 1944, at the age of 43, he was called to the apostleship and entered a new career, that of witnessing to all the world the truth about Jesus Christ.

His training with words was now to sow its seeds. He has authored innumerable pamphlets, tracts, booklets, books, and church editorials and is an unusually gifted speaker.

His daily training of handling major problems—particularly at getting to the heart of a problem—was now to find lifetime use in the service of the Lord.

No matter what direction his career had taken him, Mark E. Petersen would always have stood a foot taller and apart from the rest of his fellowmen. After hearing him speak, a governmental leader of another country said: "That man has inner authority—the kind of which I have never seen before. If I were a Christian, I would say God saved him for a special time and a special work in this world's history." And so He did.





# Delbert L. STAPLEY

OF THE COUNCIL OF THE TWELVE

One is not overly conscious of any of Delbert Stapley's great qualities," says an apostolic colleague, "for they stand out in a complete whole, none predominating. They are so well balanced that one is impressed merely with the bigness, the well-proportioned bigness of him."

Bigness is a fitting description of six-foot two-inch Delbert Stapley. He has majestic bigness in all the many qualities: bigness in soul, in heart, in competence, in intelligence, but particularly in faith.

"When he prays," says a friend, "his voice softens. There is pleading in his tones. He is talking with someone with whom he seems to be well acquainted, in whom he has great confidence. The intensity of his prayers undoubtedly accounts for the numerous people who have been healed by the Lord through his hands."

Acquaintances have often compared him to the majestic bigness of Peter who moved among the early-day Saints, healing and blessing them.

Delbert Stapley grew to this bigness in Mesa, Arizona, where he was born December 11, 1896, a son of Orley Seymour and Polly May Hunsaker Stapley. He remembers his youth in terms of "running the ranch, milking cows, and looking after the fruit orchard."

At 18 Delbert—now an athlete of promise—put aside offers to play major-league baseball and accepted a call to the Southern States Mission. En route he received his patriarchal blessing, which, among other things, gave promise of much responsibility and much travel for the gospel's sake.

For the next 35 years Delbert Stapley was to do little traveling. Shortly after his mission he married his school-days sweetheart, Ethel Davis; they are the parents of one son and two daughters.

At 25 he was a member of the Mesa City Council, and throughout the coming years he contributed toward the growth and development of Arizona. He participated in and chaired many civic groups and studies, co-founded the Boy Scouts of America in his area, and soon was president of the family's hardware and implement business.

His church service was marked by long-term assignments. Once Delbert Stapley was given a task and his competence manifest, no one wanted him removed. At 22 he was assistant stake MIA superintendent. Seventeen years later he was still in the stake MIA—as superintendent. Simultaneously he had been a high counselor for 12 years. Youth loved him, boys went on missions because Delbert Stapley had gone on a mission, leaders revered him. He was called "Mr. MIA," "Mr. Responsibility," "Mr. Reliable" by admiring associates.

He served ten years as first counselor in the stake presidency before being named president of the Phoenix Stake in 1947.

Three years later, when he was in Salt Lake City attending general conference, President George Albert Smith met him coming out of a hotel elevator and said, "You are just the man I'm looking for." There in the lobby he was informed of his call to the apostleship.

Delbert Stapley's time to do "much travel for the gospel's sake" had arrived. The completely well-rounded man with bigness in his own "inner goodness, warm personality, power of organization, consistent, constant faithfulness" now blesses the entire Church. Now more than a family firm, town, or even state asks his advice. An entire kingdom seeks his counsel. The Lord knows that Delbert Stapley is big enough for the tasks at hand.



# Marion G. ROMNEY

OF THE COUNCIL OF THE TWELVE

I was reading the Book of Mormon with one of my lads," said Marion G. Romney as he addressed the Saints. "I lay in the lower bunk, he in the upper. I heard his voice breaking as if he had a cold, but we continued to the chapter's end. As we finished he said, 'Daddy, do you ever cry when you read the Book of Mormon?'"

"Yes, son," I answered. "Sometimes the Spirit of the Lord so witnesses to my soul that the Book of Mormon is true that I do cry."

Anyone who has heard Marion G. Romney bear testimony knows that the Spirit of the Lord works through him. Not only may Elder Romney be moved, but many within the sound of his voice are also moved. The Lord uses in a most sweet and inspiring manner the pure, honest spirit of Marion G. Romney.

Those who know him say, as Jesus said of Nathanael, "Behold an Israelite indeed, in whom is no guile!"

"Perhaps few, if any, are more soundly principled in the teachings of the gospel truths," says a fellow member of the Twelve.

This schooling in sound principles has been acquired over a long and rather unusual career. Obstacles both played their delaying tactics and prepared Marion G. Romney for his destiny.

He was born September 19, 1897, in the Latter-day Saint colony of Colonia Juarez, Mexico, a son of George S. and Artemesia Redd Romney. Then in 1912 the Mexican Revolution flared. Rebel armies were on the loose, and the colonists were forced to leave Mexico. Marion's father left him in charge of getting the family safely to El Paso, but as Marion steered the horses and wagon down the road, members of the rebel army stopped them and took their total savings of 20 pesos.

"Then they turned around, drew their guns, and I looked down the barrels of rifles that seemed very large to me. I expected them to shoot, but for some reason they did not, and I have lived to tell the story," said Elder Romney.

The family, deprived of all their belongings, moved from Texas to California and then to Idaho, where Marion's father, a widely respected school teacher, was named president of Ricks Junior College.

Obtaining a college education was a slow process for Marion. Nevertheless, between a mission to Australia, marriage to Ida Jensen in 1924 (they have two sons), and periods of work to support his family, he determinedly pursued education. At 23 he was graduated from Ricks Normal College (where he was a football and basketball star) and at 28 from the University of Utah. At 34 he received his law degree.

Within a short time he was a bishop and then Bonneville (Salt Lake) Stake president; in his vocation he was assistant county, district, and city attorney and state legislator. A former public official said of him: "Political party workers soon admired his intense loyalty to conscience. He never compromised his ideals for expediency."

Men were seeing in him what the Lord already knew. In 1941 he was called to be an Assistant to the Council of the Twelve and in 1951 to the apostleship, where "his unusual insight has stamped him as a wise counselor," particularly in his guidance for many years of the welfare plan.

One of Elder Romney's assignments has been to administer the Mexican, Central American, and Spanish-speaking missions in the United States. His love for the Spanish-speaking people he knew and loved so well in his youth now makes of him a "wise counselor" in their behalf.





# LeGrand RICHARDS

OF THE COUNCIL OF THE TWELVE

No one who has heard LeGrand Richards speak can ever forget him. His sermons, full of personal experiences from an almost unbelievable background of missionary and church service, and delivered in characteristic rapid and flowing delivery, have endeared him to all who have come under the spell of his voice. To hear him speak is one of the most delightful and inspiring of all experiences and attests to the fullness of the Lord's spirit upon him.

Little did his parents (George F. and Alice A. Robinson Richards) know of the destiny of newborn LeGrand on that February 6, 1886, in Farmington, Utah. But youthful associates at Tooele, Utah, where he grew up on his father's farm, knew that LeGrand was indeed protected by the Lord; twice he escaped death, first when a blow from an ax could have taken his life, and then when wagon wheels passed over his head after he had fallen from a wagon.

After graduation from high school LeGrand boarded with an older brother in Salt Lake City and completed an 18-month business college course in 12 months, in addition to being a ward teacher on a district so large that it took two nights a week for visiting.

At 19 he declined an attractive offer with a prominent firm and answered a call to the Netherlands Mission—the first of his four missions—of which he said, "I had such wonderful experiences that at times it almost seemed that I walked and talked with the Lord."

Returning home, he audited reports in the Presiding Bishopric's Office and then accepted employment in Portland, Oregon. The same year, 1909, he married Ina Jane Ashton; they were to become parents of eight children.

While in Oregon he was branch president, and at

the age of 27 he accepted a call to head the Netherlands Mission.

Following this mission he served three times as bishop and twice as high councilor. Then in 1931 he was asked by President Heber J. Grant to sell his realty business and move to California to become president of the Hollywood Stake. Sacrifice was already ingrained in 45-year-old LeGrand Richards and his family. Five years earlier he had raised his hand in response to a general conference request of President Grant for 1,000 short-term missionaries and had left his business, wife, and children to serve in the Eastern States.

While serving as Hollywood Stake president, he accepted a call as president of the Southern States Mission. Four years later and still mission president, he dreamed he met President Grant, who said he had a special blessing for him. When he awakened he could not remember the blessing, but he remembered how thrilled he was. Within a year he was appointed Presiding Bishop of the Church.

Four years later and while performing his strenuous duties, he suffered a severe heart attack. But Elder Harold B. Lee—called to administer to him—testified that as he laid hands on Elder Richards' head, he knew the Lord was to spare him for further work.

A decade later, in 1952, Elder Richards was called to the Council of the Twelve, making him the third apostle in direct Richards family descent. Both his father, George F., and his grandfather, Franklin D., served as president of that Council—a most remarkable family record.

Perhaps the most adequate appraisal of LeGrand Richards is to call him "A Marvelous Work and a Wonder"—the title of his popular book about the Church. No man better merits such a description.





# Richard L. EVANS

OF THE COUNCIL OF THE TWELVE

**R**ichard L. Evans is a man who has a way with words, who knows the feel of a word and its sound, its power and beauty, the wise use and the warm phrasing of it, the truth of it.

His grandfather knew it. David W. Evans was a grammarian, a newspaper editor, a shorthand reporter of Brigham Young's discourses in the Tabernacle.

His father knew it. John Allridge Evans also was a shorthand reporter and at his death was general manager of the *Deseret News*.

This unique and gifted use of words helped shape the future of Richard L. Evans.

He was born into a family rich in pioneer faith, gifted in music and literature, and blessed in the goodness of the Lord. His father, John A. Evans, died when Richard was ten weeks old, and his mother, Florence Neslen Evans, built a strong family unity in love and industry.

Born March 23, 1906, Richard early gained a firsthand knowledge of the realities of life. He worked at many jobs, confirming what he said in later life: "Opportunities are limitless."

A scholarship for outstanding contributions in high school debating assisted him through two years at the University of Utah. In 1926 he went on a mission to Great Britain, where he labored in the Norwich District, became associate editor of the *Millennial Star*, and later was secretary of the European Mission. Working under two brilliant spiritual leaders, Dr. James E. Talmage and Dr. John A. Widtsoe, Elder Evans was painstakingly trained for his future life's work. He recalls that he rewrote one editorial nine times before Dr. Talmage would accept it.

Richard Evans returned from Europe in 1929 to continue study at the University of Utah. He holds B.A. and M.A. degrees from the University of Utah,

having majored in English and economics. He joined radio station KSL as staff announcer, handled many major microphone assignments, and soon became writer, producer, and administrative officer, "Music and the Spoken Word," the oldest continuing nationwide radio program in the United States, broadcasts his classical faith-promoting sermonettes weekly from Temple Square in Salt Lake City. Through more than a dozen published books and many syndicated articles and reprints in leading periodicals, his words carry his beliefs and philosophy worldwide.

Elder Evans and his wife, Alice Thornley Evans, whom he married in 1933, have four sons, who enjoy their father's humor and wit and who appreciate his resourcefulness.

The gifts, the abilities, and the words of Richard L. Evans have always been at the service of his Church. In 1935 Elder Evans was made a member of the YMMIA board, and in 1936 he was called to be managing editor of *The Improvement Era*. He has been editor since 1950. At the October conference of 1938, Richard L. Evans was sustained a member of the First Council of the Seventy. "He comes to the Council," said John A. Widtsoe, "with an intelligent vision of the future of the Church and with the hope and faith and vigor of youth." In October 1953, Richard L. Evans was called to serve as a member of the Council of the Twelve. His words at that time were a brief summary of his long years of service: "I pledge . . . all that is good or useful in me."

Extending this spirit of service to his Church and his fellowmen, Elder Evans in 1966 was installed as president of Rotary International. Today his challenge circles the globe: "The problems of our communities and the needs of our world are limitless. So are our opportunities."



# Howard W. HUNTER

OF THE COUNCIL OF THE TWELVE

Not many of you know me, so perhaps you would permit me to be just a little bit personal this afternoon."

The speaker was Elder Howard W. Hunter; the place, the Salt Lake Tabernacle on Temple Square; the time, general conference in October 1959. Howard William Hunter had been sustained by the Church that day as a member of the Council of Twelve. His listeners were impressed with the enthusiasm for living that radiates from this man and that has been such a part of his progress.

"I have lived most of my life in California," he said, "having been born in Boise, Idaho. . . ."

John William Hunter and Nellie M. Rasmussen Hunter were living in Boise, Idaho, November 14, 1907, when Howard William was born.

As a youth Howard's love of life was shown in his great appreciation for his parents, his love for animals and for all living things (he was always bringing stray pets home), and his loyalty to friends. He made friends easily, and although many of his associates were not members of the Church, he earned their respect and admiration because of his fine character and leadership.

Early in life he learned to work—selling newspapers, delivering telegrams, and working in a newspaper office. He excelled scholastically and was the second boy from Idaho to become an Eagle Scout. He had a natural talent for music and organized a five-piece band during his school days.

After high school graduation, Howard enrolled at the University of Washington. Then, in 1927, he went to southern California where he obtained work as a bank teller.

At an M Man-Gleaner dance in Huntington Park he met a young girl named Clara May Jeffs; they

were married in the Salt Lake Temple in 1931.

While he progressed in banking to assistant cashier and then to examiner for the California State Banking Department, at night he studied law at Southwestern University in Los Angeles. He received a bachelor of laws degree, cum laude, in 1939 and passed his bar examinations that fall.

"Before I was graduated from law school, three boys were born to us," said Elder Hunter, continuing his story. "I am grateful to the Church for what it has meant to us in our life."

Elder Hunter's love of the Church is clearly evident throughout a life of service and activity. As a deacon in the Boise Ward, young Howard Hunter was the first to pledge \$25 toward building a new chapel. Soon after moving to California, he served as scoutmaster, later as a troop committeeman, and as assistant district commissioner of the Los Angeles Metropolitan Area Council, Boy Scouts of America. He taught a junior genealogical class, of which all sixteen members were married in the temple.

In September 1941 Elder Hunter was called to be bishop of the El Sereno Ward, Pasadena Stake. In 1948 he was called to the Pasadena Stake high council and in 1950 became president of the Pasadena Stake. Then came the call to the Council of the Twelve in 1959.

Quietly and willingly serving by his side, Clara May Jeffs Hunter has taught and reared their two sons. (A third son died in infancy.) The two boys have served missions in Australia and have excelled as Eagle Scouts.

"I am willing to devote my life and all that I have to this Church," says Elder Howard Hunter of the Council of the Twelve. "May we be the Lord's disciples openly, fearlessly, and with devotion."





# Gordon B. HINCKLEY

OF THE COUNCIL OF THE TWELVE

**I**t was 1933. Gordon Bitner Hinckley had been graduated from the University of Utah a year before and had been working to finance further studies at Columbia. The depression sweeping across the country had not missed the home in Salt Lake City where Gordon was born June 23, 1910, to Bryant S. and Ada Bitner Hinckley. Money was scarce, and relatively few young men were accepting mission calls. Gordon accepted a call to preach the gospel in Great Britain; it was the beginning of a life's labor of love and service.

Later he said, "I would like to express appreciation to my marvelous and faithful mother. She died three years before I went on a mission, but we found that through the years she had banked some of her small change and set up, as it were, a trust fund so that her boys might go on missions, regardless of any economic catastrophe that might hit the family."

Elder Hinckley first labored in Preston in northern England. He bore his testimony in London's Hyde Park and served as assistant to Elder Joseph F. Merrill of the Council of the Twelve, then presiding over the European Mission.

Gordon had planned to visit the Holy Land on his release, but President Merrill said, "Gordon, report to Salt Lake City as fast as you can and explain to the First Presidency the problems of missions and literature." So he returned to Utah. And a few days after his interview with the First Presidency, he had a desk, a new job, and later a call to become executive secretary to the church radio, publicity, and mission literature committee.

The new missionary labors of Elder Hinckley were concerned with producing filmstrips, pamphlets, tracts, books, recordings and radio programs, the church exhibit at the San Francisco World's Fair, and

the translation of the Book of Mormon and other scriptures into many other tongues.

On April 29, 1937, Gordon married his sweetheart from childhood days, Marjorie Pay, in the Salt Lake Temple. Their home has been blessed with five children.

Elder Hinckley has been vice president and director of Recording Arts Inc.; he is also director of Radio Service Corporation of Utah. In 1937 he was named to the Deseret Sunday School Union general board, for which he authored lesson manuals on the Old Testament and the Book of Mormon.

In 1951 he was made executive secretary of the general missionary committee, working with mission presidents, missionary training and selective service, and mission reports. Named in 1953 to supervise the production of temple materials in thirteen different languages, Elder Hinckley participated in the dedication and opening of ordinance work in the Swiss, New Zealand, and London temples. He was serving as East Mill Creek Stake president when he was called to become an Assistant to the Council of the Twelve in 1958, and in 1961 he was sustained a member of the Council of the Twelve.

As a general authority, Elder Gordon Hinckley has come to know the missionaries and their problems in the Far East, in Japan and Korea, as well as all other missions of the Church. The missionaries have always felt a warm sympathy and friendly response in him, for wherever he is, he is a missionary. He encourages others to be the same. "It is so simple," he says. "Just have the faith to try.

"I shall always be grateful to the bishop who recommended me for a mission," he adds. "I know of no other work where the Lord has given so great a promise of joy to those who engage in it."





# Thomas S. MONSON

OF THE COUNCIL OF THE TWELVE

**Y**ou hold the Melchizedek Priesthood, Tom. Give me a blessing, please." At the San Diego Naval Training Station, Thomas S. Monson knelt by the side of his suffering shipmate and heard his plea. Tom had been ordained an elder at 18 just before he left to serve his country in the Navy during World War II. In great humility he laid his hands on the young man's head, and with two hundred sleepy-eyed recruits looking on he gave him a blessing. The next day the young man was able to go about his normal duties.

The humility of Thomas S. Monson and his faith and power on that memorable night were evidenced in general conference on October 4, 1963, when he asked for the support of the church membership as he accepted the call to serve as a member of the Council of the Twelve. In part he said, "From the depths of humility and an overwhelming sense of inadequacy, I ask for your prayers in my behalf."

Modest but capable, willing in service, and strong in faith, Thomas S. Monson evidenced early in life remarkable qualities of leadership. One of six children to bless the home of G. Spencer and Gladys Condie Monson, Thomas Spencer was born August 21, 1927, in Salt Lake City, Utah.

He attended West High School and then served in the United States Navy. In 1948 he was graduated with honors from the University of Utah in business administration. Following his graduation he married Frances Beverly Johnson on October 7, 1948, in the Salt Lake Temple. He began his business career with the *Deseret News* and served as manager of the classified advertising department of the Newspaper Agency Corporation and later in the management of the *Deseret News Press*.

At the age of 22 he was named bishop of the old Sixth-Seventh Ward in Temple View Stake. After five

years as bishop he was called to be a counselor in the Temple View Stake presidency.

Then came a call from President David O. McKay to preside over the Canadian Mission. Elder and Sister Monson took with them to Canada their son, Thomas Lee, and daughter, Anne Francis. A second son, Clark Spencer, was born while they were in the mission field.

Elder Monson's tremendous faith in the power of prayer and his energetic service in the call of the Master resulted in many moving experiences in the mission field. One day in his office he talked with a newly arrived missionary who grieved because his father was not a member of the Church. Without hesitation and prompted by a source higher than man, Elder Monson said to the young man, "Elder, if you will honestly and diligently serve God in proclaiming his message, your father will join the Church before your mission is concluded." The days turned to weeks and the weeks to months; then, just before Elder Monson's release, a letter came from the boy's father. He had been baptized a member of the Church and was athletic director in the MIA.

Elder Monson speaks with sure knowledge when he says, "I know that God lives, . . . that this is his work, and I know that the sweetest experience in all this life is to feel his promptings as he directs us in the furtherance of his work."

At the time of his call to the apostleship in 1963 Elder Monson was serving on the adult correlation committee and the priesthood home teaching committee. He is one of the youngest to be appointed to the Council of the Twelve in many years, and his experience with the youth of the Church, his adaptability and responsiveness, and his confident, enthusiastic manner of speaking endear him to the Saints everywhere.



# A Parable

BY CHLOE WINGER ZUNDEL

● A parable is told of ten great needs:

1. The young wife who lacked patience,
2. The student who prayed for understanding,
3. The father who needed courage,
4. The afflicted who desired health,
5. The blind who longed for vision,
6. The sorrowful who pleaded for comfort,
7. The distraught who yearned for peace,
8. The unbeliever whose life was void of faith,
9. God's servant who required fortitude, and
10. The wanderer who groped for direction.

The young wife who lacked patience was given several children. How truly she was blessed! As the years passed, however, she found that some of the children needed great understanding because of disobedience; others required constant help through illness; and still others needed encouragement to master their problems. With these varied and challenging experiences there came to the wife and mother an untiring patience, a patience that would endure through the eternities, for she had learned it well in loving service to her family.

The student who prayed for understanding met with adversities and hardship. But he was blessed with an insatiable curiosity and a determination to explore the fields of learning. Reverses often led him to exhaustion and defeat, but gradually the rays of understanding filled his mind and brought him encouragement to pursue even greater horizons.

The father who needed courage preferred not to look ahead, but this brought fears of an unknown future. The problems he faced in providing for and training his family seemed at times almost insurmountable. But day by day he rejoiced in seeing his children grow and assume their special, individual places, and soon there unfolded to him the miracle of life: growth and eternal progress.

The afflicted desired health, but pains remained. Yet there came to him assurance that earth's existence is as a moment in comparison to eternity. A great and rich conviction of the plan of life was born into his soul. His affliction became less important, his spirituality grew, and he came to feel as did Job when he voiced the eternal truths: "For I know that my redeemer liveth, and . . . in my flesh shall I see God."

To the blind who longed for vision came testimony to his soul that made his life rich with sweet contentment. He, like many before him, was known to say:

"God took my eyes, that my soul might see."

The sorrowful who pleaded for comfort met each new day with an anguished heart. In his plea he was shown the extreme sorrows of others. As his heart and hands reached out to them, he was comforted. Soon his own words of comfort spoken to others found rest in his own heart.

To the distraught who yearned for peace came the realization that God alone has the final answers. The great lesson of trust in God—that he will answer in his own due time and in his own way, according to our needs and faith—was made known to him. Trust had inspired and brought the desired peace.

God's servant who needed fortitude was given great responsibilities and heavy loads. In time the promise that led Nephi to brave the near-impossible opened unto him: "For . . . the Lord giveth no commandments unto the children of men, save he shall prepare a way. . . ." His strength increased. His fears diminished.

The unbeliever who was devoid of faith was given unsurmountable sorrow. As his mind groped for practical answers, he came to realize the miracles of light and darkness, of trees and flowers, of wind and rain, of summer and winter, of life and death. His self-sufficiency waned, his bitterness sweetened, and acceptance became his. Faith awakened in his soul.

The wanderer who groped for direction discovered that he would not be given a detailed road map of life. But as he moved one step at a time, he learned how to be led and when to turn; and he acquired confidence that he would ultimately, successfully, and safely reach his destination.

So—the mother acquired patience; the student, understanding; the father, courage; the afflicted, spiritual health; the blind, soul's vision; the sorrowful, comfort; the distraught, peace; the unbeliever, faith; God's servant, fortitude; and the wanderer, direction.

Each received according to his own needs. Each would retain what he had acquired because he had learned it through experience. Each learned the wisdom of God's words: "All these things shall give thee experience, and shall be for thy good." Each discovered that his seeming misfortune, his apparent undue hardships were indeed blessings, assisting him in his tremendous and glorious journey toward perfection. And now, dear reader, what has the Lord through life's experiences done for *your* character and perfection?





Three scenes from *The Bible* . . . In the *Beginning* are pictured above: (left) the building of the Tower of Babel, (insert) Abraham and his son Isaac, and (right) Noah leading the animals into the ark.

## Best of Movies

BY HOWARD PEARSON

ENTERTAINMENT EDITOR, DESERET NEWS

● Into our "God is dead" society comes a motion picture, *The Bible* . . . In the *Beginning*, that may inspire many to turn to the scriptures and again consider mankind's holy beginnings.

The movie lets the Bible speak for itself. With John Huston narrating words from the King James translation, it proves that the ageless and matchless words carry the story most effectively.

"In the beginning, . . ." Mr. Huston's pleasing voice starts out as the screen is filled with a white nothingness. Then the different elements of nature are shown as the Bible says they were created, climaxing in the creation of Adam and Eve, whose story comes to life with good taste and beauty.

The story, beautifully told with fitting background scenes from many places in the world, depicts the conflict of Cain and Abel.

The story of the Tower of Babel focuses on a giant construction upon which thousands of people are toiling. Into this scene comes Nimrod, challenging God himself by shooting an arrow into the air while his colleagues acclaim him the greatest man. The heavens fill with darkness, a storm comes, and men talk in strange languages, none able to understand the other. God has cursed them with confusion that puts a stop to the construction of the tower and the power of Nimrod.

Most interesting and entertaining is the 45-minute sequence about

Noah. Huston himself plays the great prophet with rare inspiration, human qualities, and a proper reverence for the role.

When God commands him to build an ark, Noah looks up into the heavens quizzically, but he does as he is commanded. And though his neighbors mock him and laugh at him, Noah and his family construct the ship away from all water, march the animals and birds and other life into the vessel in one of the most remarkable scenes ever filmed, and wait out the flood. It's a scene that must go down in cinematic history.

How they live on the ark makes for other human interest, and always Noah emphasizes the covenant he has made with God and that God

has made with him. The destruction of the other living things by flood is told in awesome scenes, and then serenity takes over as the floods subside and the Ark discharges its passengers.

In telling the story of Abraham, the producers convey quite a different mood. George C. Scott, playing this great prophet, emphasizes Abraham's love for his Creator. Especially moving is the moment he is commanded by God to offer up his son Isaac, "whom thou lovest." Abraham takes him to the ruins of Sodom, awesomely presented in scenes that resemble pictures of the ruins of Pompei. Then Abraham takes his son to the sacrificial altar.

The son, finally realizing he is to be the "lamb," asks, "Is there nothing you would not do if He commanded?" and Abraham replies, "Nothing."

Then the voice of God orders Abraham not to touch Isaac. "Now I know that thou fearest God," the voice says.

And thus ends the three-hour picture, which depicts the events of the first 22 chapters of the Bible. Beyond the words of the book itself is dialogue written by the noted author, Christopher Fry. His contribution, which comes mostly in the story of Abraham, seems fitting and correct.

Choice of Michael Parks to por-

tray Adam and a 19-year-old Swedish girl with red-gold hair to play Eve was an especially happy one. They present a handsome appearance and innocence that are remarkable features of the film.

Dino De Laurentiis, the Italian producer who spent five years on the project, is to be congratulated for being satisfied only with perfection. It's understood he had many scenes re-shot at considerable expense rather than compromising the biblical story.

From the very beginning scenes, when the creation is imaginatively and beautifully depicted, the mark of a master photographer's craftsmanship is evident. Ernst Haas, who directed the photography, deserves an Oscar for his work, as does Huston for his direction and performance.

*The Bible . . . In the Beginning* is a movie that should mean much to Latter-day Saints, even though there are a number of interpretations of events that we cannot agree with.



## THE PURSUIT OF HAPPINESS

RICHARD L. EVANS

There are some fine distinctions to be found in the now immortal phrase, "Life, liberty, and the *pursuit* of happiness." Life is an eternal fact; liberty, an inalienable right. But with happiness, we are offered only the right to *pursue* it! We can give a man his liberty. He may not use it well or keep it long, but we *can* give it to him. But not so his happiness. We can help, but ultimately he has to help himself to happiness. But this all men have in common: we are all looking for it. No one wants to be unhappy; no one deliberately sets out to try to make a muddle of his life. But some of us may be so hotly in pursuit of some counterfeit kind that the real kind isn't recognized. Some of us may be looking for the right thing in the wrong way. Among the many misconceptions concerning this thing so much pursued are these: (One) That money makes happiness. False. It may help or it may hinder. Some men have sold their happiness, but no one was ever able to buy it. (Two) That pleasure is the same as happiness. False. You can wear yourself ragged in pursuit of pleasure—and still wake up in dull despair. (Three) That fame brings happiness. False. The record eloquently indicates otherwise. (Four) That happiness must be found in far places. False again. We carry it with us—or we don't have it. And sometimes after we have pursued it in far places we find that we have left our happiness behind. There is a long list of things that have helped to make men happy, from which we mention these: a quiet conscience; useful work well and willingly done; an awareness of being needed and wanted; an earnest appreciation of other people; conformity to the laws of honor and of honesty, to the laws of the land and the laws of God. If there were no reasonable chance of finding happiness, we had just as well ring down the curtain on time and eternity, for happiness is properly the chief business and ultimate aim of life. "Men are, that they might have joy."<sup>1</sup> But there is no point in pursuing it where it never was and never will be found. No one ever overtook anything—including happiness—by pursuing it on the wrong road. If we want it, we had better look for it where it is.

<sup>1</sup>2 Nephi 2:25.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 11, 1966. Copyright 1966.

## COLD ASHES

BY LENORA HANSEN

*Cold ashes on my hearth!  
Carefully I raked them to one side,  
and found the coal beneath  
still warm.*

*I blew upon it;  
Smoke arose and filled my eyes—  
Stinging—sharp!  
I drew in closer yet  
and blew more hard;  
A flame burst forth  
And there was warmth and light.*

*The gospel to my friend  
was ashen cold.  
Carefully I searched  
beneath the ash  
to find the ember there.  
I blew upon it,  
with gentle concern;  
Smoke arose between us—  
Black and sharp!  
Love held,  
And patience blew  
the smoke away  
Till testimony burst aflame.*



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### OUR GENEALOGY

BY ILA MAY FISHER MAUGHAN

*Please come with me across this  
bridge  
And help me make a trail  
To reach those massive family  
trees;  
Oh come, we cannot fail.  
Come listen to the sighing sounds  
That call us. Can you hear?  
Come, take my hand; there will be  
light;  
There is no need to fear.  
There's magic in the murmurings  
That echo from those boughs;  
Rich secrets will unfold to us  
If we will only rouse  
The courage and the strength it  
takes  
To cut this jungle grass.  
The message of those trees will tell  
A way where we may pass  
Around the shadow of that bend;  
And then I'm sure we'll see  
A trail that leads to our own roots—  
Back to eternity.  
We'll forge a chain and anchor it  
Like to an iron rod  
To guide our children's children's  
feet  
Back to celestial sod.*

### FORGIVE ME, LORD!

BY CARL F. RETZLAFF

*Again, O Lord, my eyes behold  
Thy handiwork!  
I see thy mountains,  
See thy valleys,  
I see thy streams and lakes  
And high above—cathedral dome—  
In wondrous blue  
Thy endless sky.  
I see its clouds,  
The fleeting wanderers,  
Restless array of shape and hue.  
I see them rest in evening splendor,  
In fiery glow from distant shores.  
My seeking spirit reaches to fathom  
Those distant shores,  
Promise sublime!*

*Forgive me, Lord  
That I so love  
This earth of thine,  
My journey's trail  
And timely station.  
Forgive me, Lord!*

*When time is coming  
To end sojourn and being here,  
Though I accept thy call and  
bidding,  
I shall, reluctant, say farewell.*

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1917

*We need to ask ourselves: Am I  
willing for my brother to be  
my keeper?*



## Priesthood Correlation: A Progress

● As the year 1966 draws toward its close, the great priesthood correlation plan is well on its way. For four years the principles and methods of the program have been taught to the priesthood and to the auxiliary leaders, and great progress has been made.

Key to the whole activity is the work of the home teachers. Should a family fail to prepare its genealogical family group sheets, the home teachers are instructed to jog the flagging interest. These men inspire members of the Church to missionary work and remind them of their obligations to the welfare and other programs.

Members of the priesthood have risen to the opportunity, and a great increase has been noted in the understanding of the concept, "I am my brother's keeper." There is also increased acceptance of the important corollary, "I am willing that my brother should be my keeper." Acceptance of the home teachers in the home is the key to the success of the program.

We can profitably remind ourselves of the words

of the Lord's servants when the program was announced in 1962. At the Saturday night priesthood meeting of the semi-annual conference held in October 1962, the general plans for the correlation program were announced. Speakers explained various phases of an all-enveloping program to teach the principles of the gospel to all ages, each at his own level; to bring the whole priesthood into activity to serve the four great programs of priesthood-home teaching, missionary, genealogy, and welfare; and to reactivate those who are inactive.

Pertinent statements of the speakers serve today as reminders of our responsibility:

"In the announcement of the new correlation program as directed by President McKay, we used as our text a statement from the great modern-day revelation on church government, in which the Lord said:

"Behold, this is the way that mine apostles, in ancient days, built up my church unto me.

"Therefore, let every man stand in his own office, and labor in his own calling; and let not the head say unto the feet it hath no need of the feet; for without the feet how shall the body be able to stand?

"Also the body hath need of every member, that all may be edified together, that the system may be perfect.' (D&C 84:108-110.)

"This significant statement meant clearly that, first, each organization was to have its specific function, that it was not to usurp the field of the other, which would be like the eye saying to the hand, 'I have no need of thee'; second, that each subdivision is of equal importance in the work of salvation, just as each part of the physical body is essential to the complete





# Report

human being; and third, that every member of the Church may be edified or educated together; and finally, that the system may be kept perfect, or in other words, that within the framework of the Lord's plan of organization for the salvation of his children, the Church will perform as a perfectly organized human body with every member functioning as it was intended.

"The key to the whole correlation movement was given us when the First Presidency in an important communication some years ago declared the fundamental principles on which we were to build. In this communication the First Presidency had said:

"The home is the basis of a righteous life, and no other instrumentality can take its place nor fulfill its essential functions. The utmost the auxiliaries can do is to aid the home in its problems, giving special aid and succor where such is necessary; that in aiding the home, the auxiliaries may well consider thinking of home life of the people as having three periods: the first from birth to twelve years of age, or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties to the end of life."

—Elder Harold B. Lee

"It will be the responsibility of the two brethren who visit homes under the priesthood correlation program to familiarize themselves with the spiritual status of each member in every family assigned to them. It will be their responsibility to make sure that infants are blessed; that children are baptized at eight years of age; that boys are worthy and qualified to be ordained to the priesthood at 12 years of age and that they are so ordained; that they move through the grades of the priesthood in proper order; that candidates for marriage are properly taught the importance and sanctity of temple marriage and the church standards which will qualify them for it, to the end that they will be married in the temple.

"It will be the responsibility of the two visiting brethren to know the available church activities for each family member and encourage him to avail himself of them—such activities, for example, as sac-

rament meetings, stake conferences, and other ward and stake activities; activities provided by priesthood quorums, auxiliary organizations, the church educational system; genealogical and temple work, and so forth."

—Elder Marion G. Romney

At the conclusion of the stirring meeting President David O. McKay urged the full acceptance of the new plan in these uplifting and solemn words:

"While Elder Lee and the other members of the Twelve were presenting the outline of the great correlation work now in preparation, a passage of scripture came to my mind, which I shall quote, if I can, which will summarize the purpose of all this work:

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. . . ." (Eph. 4:11-13.)

"That is what these brethren have in mind. That is what you brethren of the priesthood, assembled in these vast congregations tonight, have in mind, because you are servants of the Most High, and he has given you the responsibility of perfecting the Saints, of working in the ministry, for edifying the Saints of God, and the object is the perfecting of the individual. . . .

"God bless the priesthood of the Church of Jesus Christ throughout the whole world. They are called to serve—to serve the members of the Church and to serve the world by preaching the everlasting gospel. May the Lord guide us, inspire us, never leave us alone. . . ."

Now, four years later, as the great plan moves forward, we of the priesthood may ask ourselves about our accomplishments.

Those of us who are home teachers might ask: What is our relation to our assigned families? Those of us who are presiding officers in a home might ask: How do we accept the home teachers? Each of us is to do work for our kindred dead and can ask: What progress has been made on the assignment this year? And as to welfare, we can ask: How far have we advanced toward our own year's supply so we shall not need help from the welfare program should need arise? The answers we give to these questions will gauge our progress in 1966.

Let us all arise to the need—the challenge—and make next year successful by putting forth every effort the Lord desires of us.



*Paul K. Nielson is  
bishop of the Beaver  
(Utah) 2nd Ward.*

### ***Their Hospitality Paid Off***

Shortly after we announced our ward building fund dinner and that a \$25 contribution was suggested for each family, I visited in the home of an elderly couple whose only income was a small pension. They asked me if the \$25 amount was correct. I informed them that while we were asking as a general rule that members contribute that amount, we knew that all families could not manage it, and we wanted all to participate to the extent they could.

The elderly sister then brought out a small china dish. She took from it some bills and change and said, "We want to do our part. We had saved this to pay our taxes, but we have talked it over and want to give it to the Lord."

Since taxes were due within six weeks, my heart sank. I knew they could never save that much in the short time remaining. My faith must have sounded weak as I tried to dissuade them from giving all they had, but they assured me that this was their desire and that the Lord would take care of them.

Two weeks later the elderly sister telephoned me. A distant relative whom they had not seen for many years had come to their home with some friends. Since this was the hunting season and there wasn't a vacant hotel or motel room in town, this

couple welcomed the visitors and gave them a room. As they left, the guests attempted to pay for the room, but their hosts refused. Hours later, as our ward member was cleaning the room her guests had occupied, she found a note of thanks and more than enough money to meet the tax payment.



*E. Charles Parker is  
bishop of the  
Bountiful (Utah)  
30th Ward.*

### ***We Don't Call Them "Just Kids" Anymore***

"But he's just a kid" was a phrase we'd heard dozens of times in our ward executive and planning sessions. So the bishopric decided to give the young people a chance to display their colors or to admit that they could not hold responsible positions. Our first experience was the calling of a 15-year-old girl to be Junior Sunday School chorister. There were murmurs of "too young," "youth are undependable," "no experience"—all of which proved to be idle words. This young lady was an inspiration to watch as she taught the young people new songs and led them in devotional singing. Her activity had a great part to play in the eventual sealing of her parents, brothers, and sisters in the temple.

The position of librarian was open and, like many other church assignments, a hard one to staff. An energetic 15-year-old boy was the answer to our prayers. He began by collecting old magazines, books, and pictures from the members. He appointed assistant librarians to mount

# **The Presiding Bishopric**

pictures and catalog them, initiated a loan system for the library books, encouraged the bishop to spend some budget money for supplies, appointed librarians in each Sunday School class, and made displays to encourage members, especially teachers, to use the library. Within a year the library was acclaimed the best in the stake, and our young man was soon assisting other ward librarians in building their libraries.

Both of these young people took suggestions from stake and ward leaders and were humble enough to ask the Lord's help in their assignments.

I'm sure that worthy young people should not be overlooked in filling some of our ward positions "just because they're kids."



**Daniel Earl Hurst**  
is bishop of the  
**Jefferson (Louisiana)**  
**Ward.**

### ***How a Movie Helped Build a Stake Center***

One of the most inspirational spiritual experiences I have ever witnessed came at a time when our ward needed it most. Our 227-member ward—scattered over 8,000 square miles—was organized primarily as an agent ward for the construction of the New Orleans Stake Center.

As the time approached for construction to begin, many stake financial obligations had developed, and the stake presidency assigned us to furnish all of the labor and the stake's share of

finances for the new building.

An unusual number of problems delayed us and had to be resolved before we could begin construction. Finally, just before the April 1963 general conference, all of the necessary plans were in order. It was a thrill for us to meet with church officials in Salt Lake City and report that we were now ready to go ahead with the building. But to our great consternation, we were informed that during the period of the delays, a new policy had been put into effect that reduced the Church's financial participation in building projects. This meant that we would have to raise an additional \$70,000, and, while our ward population had almost doubled in size by that time, our hopes seemed completely shattered.

I was actually afraid to return and face members of the ward. But that evening priesthood leaders were invited to the premiere showing of the film "Windows of Heaven," and its message was, to us, the answer to our earnest prayers. I became filled with renewed courage and conviction that we could still build the stake center. When the film was shown to our ward members a short time later, it had the same effect on them.

Throughout the construction we in the bishopric said to the members, "You know how desperately we need your contributions, but we don't want one dollar until you have paid your tithing."

The results were, to us, just short of miraculous. The building was completed in 18 months after ground was broken; 16,000 man hours of labor had been donated by men, women, and children; tithing contributions increased by 90 percent; all of the funds were raised by the members; and, most gratifying of all, 94 percent of the money contributed came from those who were full tithe payers.

It taught us a lesson in tithing that I will never forget.



● If we say "thank you" more often than those words are said to us, look out! The scales are not balanced, and soon we will find fewer times in which to say "thank you." *Thanksgiving* and *thanksgiving* are two different things. If we must choose between the two, we will find *thanksgiving* more rewarding, because we have been the doer of kind acts—not just the receiver.

The last Thursday in November is set apart in America as a day in which we give special thanks; and as we give, others get. Parents, family, and friends may all be on the receiving end. Does anyone have the occasion to be thankful to *us*? Do we often find ourselves receiving the thankfulness of others? If we do, we have empathy: we see the needs of others and meet these needs.

An unpopular person is one who is unappreciative of what is done for him. He usually expects to receive, without ever giving. There should be *thanksgiving* and *thanksgiving* not only on Thanksgiving Day but every day of the year.

A little child can be taught to give as well as to receive. His mother gives him two pieces of candy and says, "Give one to Johnny." In this way a "thank you" should come from the little fellow to his mother; when the chain is extended, Johnny says "thank you" to him. It can be an endless circle—but a vibrant one.

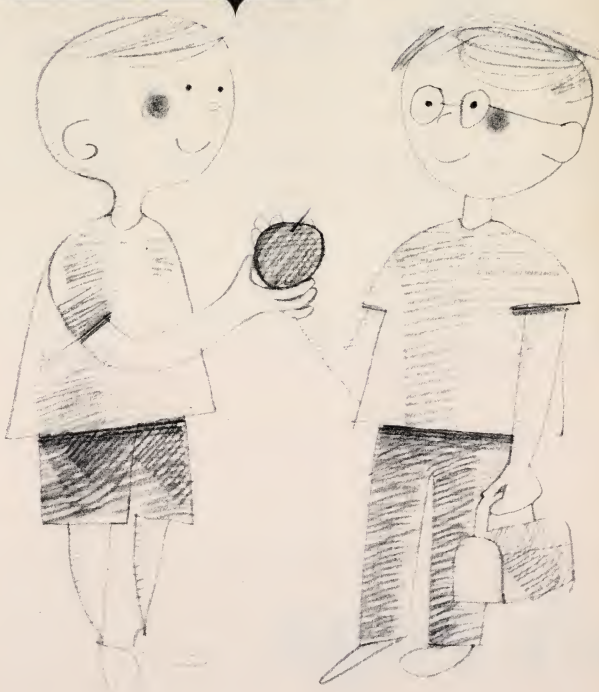
Jane accepts a date from Jim. She does her best to be good company, and he in turn is *thanksgiving* to her for the fun she contributed to their date.

Six clean, white shirts hang in Bill's closet, and he has an opportunity to say thanks to Mother, placing her on the *thanksgiving* side and him on the *thanksgiving* end.

Day after day Dad comes home to a delicious meal prepared by

# THANKS

giving  
vs.  
getting



Mother, and thanks come her way. Mother, in turn, shouldn't forget to express appreciation to Dad for all he does to be a good breadwinner. Thus, with this mutual thanksgiving and thanksgiving, another vibrant circle has developed.

True happiness comes when we receive thanks because we have done something to merit it. The doer of the act is made even richer than the receiver. If you don't believe this, give it a try during this month of November. You will be far richer on Thanksgiving Day. You will be the receiver of many grateful expressions; the wheel will spin again; and your turn to give thanks will be multiplied many times. Happy, happy thanksgiving and thanksgiving!

### *Turkey Tomorrows*

Thanksgiving lasts a week. That is, the food left over from the Thanksgiving feast fills the refrigerator and must be used day after day until all is gone. This needn't be dreary; in fact, it can be exciting if thought and a little time are spent in preparing the lunches and dinners to follow. Let your imagination take flight even down to the last turkey bone. Nutrition is there; don't waste even a tiny portion of it. Here are some suggestions:

### **Turkey Noodle Lunch** (8 servings)

- 3 cups cooked turkey, cubed
- 4 ounces noodles, cooked
- 4 tablespoons butter
- 1/4 cup chopped green pepper
- 1 small onion, finely chopped
- 1/4 cup finely chopped celery
- 3 cups milk
- 1/4 cup chopped pimiento
- 1/2 pound process American cheese, cubed
- 3 eggs, well beaten
- Salt and pepper to taste

Sauté green pepper, onion, and celery in butter until softened. Add sautéed vegetables to milk, pimiento, and cheese in double boiler. Heat, stirring occasionally, until cheese is melted. Stir into beaten eggs. Mix with noodles

and turkey; season and pour into a casserole. Place in a shallow pan of hot water and bake at 350° F. for about 45 minutes.

### **Turkey Trot** (6 servings)

- 3 cups cooked turkey, cut into large pieces
- 1/2 pound mushrooms, sliced and sautéed in butter
- 1/2 cup butter
- 6 tablespoons flour
- 3 cups milk (or use part cream and part turkey broth)
- Salt and pepper to taste
- 3 cups seedless grapes
- 2 teaspoons lemon juice

Melt butter, add flour, and stir in milk (or cream and turkey broth) gradually. Cook and stir until thickened. Season and add to turkey and mushrooms. Heat thoroughly. Fold in grapes and lemon juice and serve over hot turkey dressing.

### **Turkey Special** (12 servings)

- 2 cups cooked turkey, cubed
- 1 cup wild rice
- 1/2 pound mushrooms, sliced and sautéed in butter
- Salt and pepper to taste
- 1 cup cream
- 3 cups turkey stock
- 2 green onions, including tender stems, cut fine
- Parmesan cheese

Mix all ingredients together and top with Parmesan cheese. Bake about 1 1/2 hours in 350° F. oven or until rice is tender. Add more turkey stock if needed.

### **Corn and Turkey Soup** (6 servings)

- 1 can cream-style corn
- 1 cup finely chopped cooked turkey
- 1 teaspoon minced onion
- 1 tablespoon minced green pepper
- 4 tablespoons butter
- 4 tablespoons flour
- 4 cups milk
- Salt, pepper, paprika

Sauté onion and green pepper in butter for a very few minutes; add flour and blend. Add milk and stir until thickened. Add corn and turkey; season. Keep hot in a double boiler.

### **Turkey Party Salad** (5 servings)

- 1 cup diced cooked turkey
- 1/4 teaspoon salt
- 1 package salad gelatin, celery- or Italian-salad flavor
- 1 cup boiling water
- 3/4 cup cold water
- 1/4 cup orange juice
- 3/4 cup tiny raw cauliflower flowerets
- 1 cup diced orange sections

- 2 tablespoons coarsely chopped pecans
- 1/2 cup mayonnaise
- 2 tablespoons cream
- 2 tablespoons chopped chutney

Sprinkle the turkey with salt and set aside. Dissolve salad gelatin in boiling water. Add cold water and orange juice. Chill until very thick. Fold in turkey, cauliflower, orange sections, and pecans. Pour into a 1-quart mold. Chill until firm. Meanwhile, mix mayonnaise, cream, and chutney. Unmold the salad and serve on crisp greens with chutney dressing.

### **French Onion Soup** (8 servings)

- 4 large onions, sliced very thin
- 6 tablespoons butter
- 4 cups turkey stock (stew turkey bones, carrots, and celery; strain)
- 8 slices French bread, buttered and covered with grated Parmesan cheese, toasted under broiler

Sauté onions in butter until yellow. Add turkey stock and season. Heat to boiling and serve, topped with French bread, in soup bowls.

### **Thanksgiving Almondine** (6 servings)

- 3 cups cooked turkey, coarsely diced
- 2 cups cooked peas
- 2 tablespoons pimiento, chopped
- 2 tablespoons butter
- 6 tablespoons flour
- 3 cups milk
- 1 tablespoon lemon juice
- 3 egg yolks, slightly beaten
- 4 tablespoons soft bread crumbs
- 2 tablespoons butter
- 3 tablespoons Parmesan cheese
- 2/3 cup toasted silvered almonds

Melt the 6 tablespoons butter; add flour and milk gradually. Stir until sauce is smooth. Add turkey, peas, pimiento, one half of the almonds, and lemon juice. Season to taste. Add beaten egg yolks. Pour into casserole. Cover with remaining almonds and buttered crumbs and sprinkle top with Parmesan cheese. Bake at 350° F. until bubbly and golden brown.

### *More Turkey Suggestions*

1. Make a turkey casserole, using leftover sage-and-onion dressing as the topping. Slice very thin some of the browned turkey skin to sprinkle over the dressing. Heat and brown in the oven.

2. An easy turkey casserole is made with mushroom soup and a little sour cream as the sauce.

3. Canned French-fried onion rings are good as a topping on a turkey casserole.

4. Top creamed celery and turkey with whipped mashed potatoes. Sprinkle with buttered

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crumbs and paprika. Heat and brown in oven.

5. Try mixing turkey, cooked spaghetti, and cream of mushroom soup. Moisten with just a little turkey broth. Top with grated cheese.

6. For lunch, serve creamed turkey and peas over hot baking powder biscuits. A fruit salad would complete this meal.

7. Make your creamed turkey with cream of celery soup and add seasoning and sliced water chestnuts (sauté the chestnuts in butter first). Serve over crisp fried noodles.

8. Make a party salad with turkey, celery, seedless grapes, and mayonnaise.

9. *Turkey Afterthought:* Arrange a package of cooked broccoli in a shallow baking dish. Top with turkey slices. Cover with a blend of condensed chicken and celery soups. Sprinkle with cheese and bake in a 375° F. oven just until bubbly and brown.

#### WISH

BY ELAINE V. EMANS

*I wish you leisure for the things  
one takes  
For granted, often, until one has no  
Time for them: stroking kittens,  
studying flakes  
Of exquisite and feathery-falling  
snow,  
Hearing a bluebird court the spring  
in March,  
Watching a flower unfurl, sumac  
igniting.  
I wish you time for knowing the  
sudden arch  
Of the spirit from a page read; for  
relighting  
The hearth-fires of a dream that  
sometimes sputter.  
I wish you moments, now and then,  
for hearing  
The good rich sound of silence, and  
to utter  
Kind words and praise words, sing-  
ing and endearing  
Words—and, though hours crowd,  
as hours do,  
I wish you time enough for being  
YOU.*

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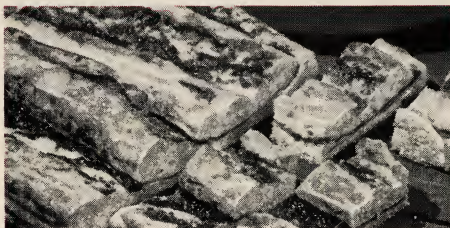
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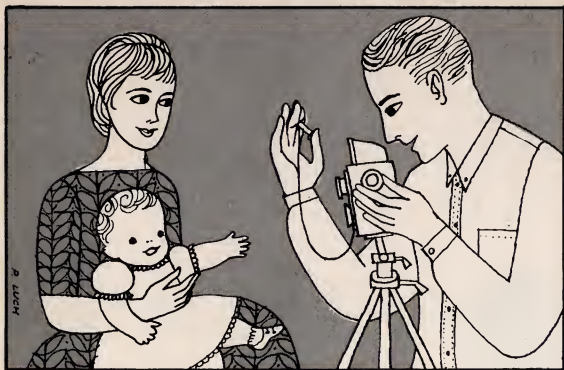


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## HOME, SWEET HOME

● "Wasn't I ever a baby?" asked a boy of his mother. Pictures of four older brothers and sisters filled a number of albums, and baby pictures of them hung on a den wall, but he was not there.

It's strange but true that the parents' enthusiasm for taking pictures dies in direct proportion to the number of children in a family. The first baby is pictorially caught in every act, while the third child or fourth or fifth is enjoyed but not photographed for posterity. This isn't intentional, but human nature being what it is, it is inevitable.

Wise parents plan early in family life that pictures are to be taken at certain ages. It is satisfying to have pictures of all the children taken when each was a certain age. One father, when asked if he had a two-year-old, answered, "We always have a two-year-old." That might be the right age. One mother claims that the late teens or college age is the most attractive time of life. She has the favorite teenage picture of each of her children framed and displayed.

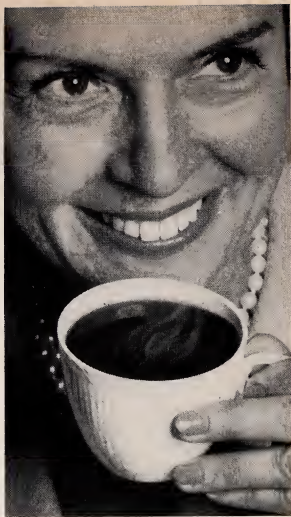
Another family has a panel of

the brides of the family. The grandmother, mother, and daughters are all pictured in their wedding gowns. This too is a recording of an important event.

Four boys in their caps and gowns proudly hang on one family wall; and in a home down the street, three boys' and one girl's missionary program pictures are framed and displayed. Still another father and mother proudly point to eight chubby, happy six-month-old babies decorating their bedroom. The mother says, "This is the age when they really become individuals." Somehow or other, all this pictorial remembering binds a family closer together.—FBP

### Family Night Suggestion

After the lesson has been given, pop corn together and season several bowls differently. One favorite is plain buttered popcorn; another is buttered corn seasoned with celery and garlic salt; while another is buttered corn sprinkled with cinnamon sugar. Tall glasses of root beer will quench the thirst produced by the seasoned pop corn, and everyone will be happy.



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Since Cumorah  
(Continued from page 975)

fissure, and no trace of quay or people was seen again."<sup>81</sup> It was a fine new breakwater, and a sizeable number of the town's inhabitants had fled to it to escape from the fire and falling houses of the city.

"... The quakings . . . did last

for about the space of three hours" (3 Ne. 8:19), though the after-shocks, correctly described as "the tremblings and groanings," continued for three days (10:9), during which time the afflicted people carried on in hysterical fashion with frightful howling and lamentation. This too is a normal part of the picture, since "the incessant



## FIFTY-TWO THOUSAND HOURS

RICHARD L. EVANS

We are told that by the time a child is twelve he will have spent approximately fifty-two thousand hours in his home, besides time for sleep. Even allowing a large margin of error, or wide variance from family to family, this is still a startling fact on the influence of environment, and an indication as to where the greatest responsibility lies—fifty-two thousand hours at home, by the time a child is twelve! This being so, or even if it were only partly so, home had better be what it ought to be. This being so, the influence of those who are or ought to be home could clearly be counted as foremost. And when we complain of outside influences, of what schools teach or fail to teach, of the social and moral atmosphere of the community, of the wholesome or unwholesome influences of others, any or all of which could be a cause of concern, still as parents we had better search ourselves and ask ourselves most earnestly what we are doing toward shaping the lives, the attitudes, the character of our children in these fifty-two thousand hours, when the home is, or should be, the place of foremost influence by the time of twelve. This points the need for parents to be alert, to be available, to be present and prepared with wholesome common sense counsel and quiet consistency, with love and an example of honesty and honor. "A child learns more by imitation than in any other way," said George Sanderlin. "Don't we all? And the persons he imitates most blindly and trustingly are bound to be his parents. . . . Nature has made the relationship between parent and child such that beside it any other training bears a certain artificiality."<sup>1</sup> God has given parents first responsibility for their families, and drifting and taking a chance on the factors that shape their lives isn't an acceptable fulfillment of this sacred assignment. There must be learning, teaching, living, loving, constancy of example, consistency of life, in the home and from the heart. As parents we must face the fact that of all the areas of influence, home is the most important place, and ours is the first, the longest, the most intimate and impressionable opportunity to teach our children—fifty-two thousand hours by the time they have turned twelve.

<sup>1</sup>George Sanderlin, "What Children Need, from Parents," *Parents' Magazine*, August 1947.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System August 28, 1966. Copyright 1966.

recurrence of aftershocks after a great earthquake is most unnerving to the populace."<sup>82</sup>

"... there was thick darkness . . . the inhabitants . . . could feel the vapor of darkness; . . . neither could there be fire kindled . . . so great were the mists of darkness." (3 Ne. 8:20-22.) This, like much else in the account (e.g., that God "did send down fire and destroy them" [3 Ne. 9:11]), suggests nearby volcanic activity. And indeed, in many cases "earthquakes are the preparation for the volcano that follows," as in the Chilean 1960 quake, which triggered the activity of long-dormant volcanoes in the area.<sup>83</sup> Most of the victims of the great catastrophes of Pompeii, St. Pierre (Martinique, 1902), and Mt. Pelee (1906) died of suffocation when earthquake dust, volcanic ash, steam, and hot gasses (mostly sulfuretted hydrogen gas) took the place of air. In some areas, the Book of Mormon reports, people were "overpowered by the vapor of smoke and of darkness," and so lost their lives. (3 Ne. 10:13.) Even without volcanic accompaniments, however, major earthquakes kick up a terrible dust and, according to Sieberg, are accompanied by "phenomenal vapors and astonishingly thick air."<sup>84</sup> In the Assam earthquake such contamination "reduced visibility to a few feet and made breathing a nightmare."<sup>85</sup>

The Book of Mormon also mentions the rising and sinking of the land, forming new "hills and valleys" (3 Ne. 9:5-8)—with no mention of major mountain ranges! In the New Madrid earthquake of 1811-2, "over an area of 30,000 square miles the land surface was lowered by amounts of 6 to 15 feet and over a much smaller area was raised by similar amounts."<sup>86</sup> Hydrographic surveys after the Japanese quake of 1923 showed that over an area of 500 square miles "some areas were lowered as much as 689 feet, adjacent areas

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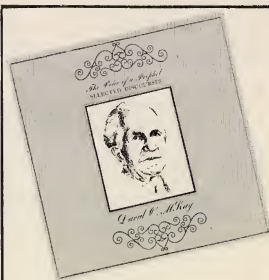
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were raised 820 feet"—a difference of over 1,500 feet!<sup>87</sup>

In the Nephite catastrophe some cities escaped total destruction, since they did not lie at the center of the earthquake zone but were south of it. (3 Ne. 8:15, 12.) As is well known, "Central America lies in the heavy earthquake belt,"<sup>88</sup> as well as being both a coastal and a volcanic area—a perfect setup for all the disasters which the Book of Mormon describes so succinctly and so well. That everything looked strangely changed after the debacle, with seams and cracks everywhere and "highways . . . broken up, and the level roads . . . spoiled, and many smooth places became rough" (3 Ne. 8:13, 17-18) needs no commentary, since such are the commonest of all earthquake phenomena. The remarkable thing about such statements is their moderation. Here was a chance for the author of the Book of Mormon to let his imagination run wild (as too many of his followers have done), with whole continents displaced, signs in the heavens, and monsters emerging from the deep. Instead, we get level roads spoiled and smooth places made rough!

We must bear in mind that what the Book of Mormon reports are the happenings as the people experienced them rather than as instruments would record them. Most earthquake data are of this very human nature, and exactly match the account in 3 Nephi. The Book of Mormon description emphasizes the fact that it was not any one particular thing but the combination of horrors that made the experience so terrible. As N. H. Heck puts it, what makes a major earthquake so devastating is "the combination of forces . . . into an almost irresistible source of disaster."<sup>89</sup> The picture of cumulating disaster at the destruction of Guatemala City in 1541 strikingly parallels the story in the eighth chapter of 3 Nephi: "It had rained incessantly and with great violence

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... the fury of the wind, the incessant, appalling lightning and dreadful thunder were indescribable. The general terror was increased by eruptions from the volcano . . . [the following morning] the vibrations of the earth were so violent that people were unable to stand; the shocks were accompanied by a terrible subterranean noise which spread universal dismay. . . .<sup>90</sup>

We have then in the Book of Mormon a factual and sober account of a major upheaval in which by comparison with other such accounts nothing seems exaggerated. However wildly others may have chosen to interpret the Book of Mormon record, so far is it from bearing the marks of fantasy or wild imagination that it actually furnishes convincing evidence that the person who wrote it must have had personal experience of a major Meso-American quake or else have had access to authentic accounts of such.

(To be continued)

#### FOOTNOTES

<sup>88</sup>W. Knop, "The Day the Earth Exploded," *The Saturday Evening Post*, March 20, 1954, pp. 24f.

<sup>89</sup>G. A. Elby, *About Earthquakes* (New York: Harpers, 1957), p. 25, cf. p. 107.

<sup>90</sup>N. H. Heck, *Earthquakes* (Princeton, N.J.: Princeton University Press, 1936), p. 118.

<sup>91</sup>Elby, loc. cit.

<sup>92</sup>J. Milne, *Earthquakes and Other Earth Movements* (London: Kegan, Paul, 1939), p. 15.

<sup>93</sup>Knop, op. cit., pp. 114f.

<sup>94</sup>Juarros, cited by H. J. Spinden, "Shattered Capitals of Central America," in *The National Geographic Magazine*, Vol. 35, No. 3 (September 1919), p. 202.

<sup>95</sup>P. Byerly, *Sismology* (New York: Prentice Hall, 1942), p. 70.

<sup>96</sup>Heck, op. cit., p. 115; Knop, loc. cit.

<sup>97</sup>*Ibid.*, p. 118.

<sup>98</sup>*Ibid.*, p. 29.

<sup>99</sup>H. Tazieff, *When the Earth Trembles* (New York: Harcourt, Brace, 1964), p. 34.

<sup>100</sup>Heck, op. cit., pp. 17, 24; Byerly, op. cit., pp. 67f.

<sup>101</sup>A. Sieberg, *Handbuch der Erdbebenkunde* (Braunschweig: F. Vieweg, 1904), pp. 104-5.

<sup>102</sup>The photographs in Spinden, op. cit., pp. 187-192, for cases of the earth being carried up over the land.

<sup>103</sup>Milne, op. cit., p. 29, giving other instances also.

<sup>104</sup>Byerly, op. cit., p. 78.

<sup>105</sup>J. H. Hodgson, *Earthquakes and Earth Structure* (Englewood Cliffs, N.J.: Prentice Hall, 1964), p. 41.

<sup>106</sup>Down to the present generation "old Indians still fix their ages and other events in relation to 'La Oscuridad Grande'—The Great Darkness" that accompanied a great eruption and earthquake Nicaragua in 1835; Spinden, op. cit., p. 211. Sieberg, op. cit., p. 123: "... auffallender Nebel und wundersame dicke Luft."

<sup>107</sup>Knop, op. cit., p. 25.

<sup>108</sup>Heck, op. cit., p. 17.

<sup>109</sup>*Ibid.*, pp. 116f.

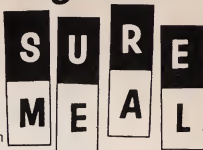
<sup>110</sup>Byerly, op. cit., p. 82.

<sup>111</sup>Heck, op. cit., p. 118.

<sup>112</sup>Spinden, op. cit., p. 202.

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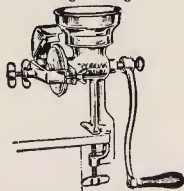
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## The Era Asks

(Continued from page 962)

### Q—In which languages are membership records written?

A—All languages using the alphabetical lettering compatible with English and European languages are recorded in the native language. Membership records from language areas using Arabic, Chinese, Japanese, and other such symbols are made in duplicate or even triplicate: English and two other languages.

### Q—How do the customs of the many countries and cultures affect your work?

A—Primarily in names. For example, in Japan it is normal for a girl to take the man's name when she marries except when she has no brothers. In that case the man takes the name of the girl's family. In Korea a woman does not change her name, so we have a husband with one surname and a wife with another. South Americans occasionally use both maternal and paternal names for their last names.

### Q—Will computers and other space-age inventions find a place in your work?

A—We are investigating all modern procedures and electronic methods to determine how we might speed up our work, decrease costs, and increase accuracy. We would like to ease the burden on the ward clerk—perhaps to make it possible for him to report an event once. But we're still several years away from this procedure. We're presently surveying bishops and branch presidents to determine what information they would like included on membership records.

### Q—How do you cope with the high rate of turnover in ward clerks?

A—We publish a handbook for their guidance, although it is not intended to be a correspondence course in record keeping. But it is amazing how accurate and complete our records are, considering the lay nature of the Church.

### Q—You mentioned earlier "eternal destiny." Why are membership records so important religiously?

A—The prophets have told us many times about the importance of our records, particularly John the Beloved in Revelation: "And I saw the dead, small and great, stand before God; and the books were opened: and another book was

opened, which is the book of life: and the dead were judged out of those things which were written in the books," (Revelation 20:12.)

Membership of the Church

### UNITED STATES\*

Alabama	7,604
Alaska	4,136
Arizona	83,070
Arkansas	3,442
California	300,411
Colorado	38,157
Connecticut	2,312
Delaware	802
Florida	19,878
Georgia	4,825
Hawaii	21,597
Idaho	177,793
Illinois	12,119
Indiana	9,007
Iowa	4,228
Kansas	4,471
Kentucky	9,977
Louisiana	7,155
Maine	2,435
Maryland	5,508
Massachusetts	3,789
Michigan	8,716
Minnesota	5,316
Mississippi	5,655
Missouri	8,856
Montana	18,613
Nebraska	3,889
Nevada	39,494
New Hampshire	1,068
New Jersey	4,283
New Mexico	17,723
New York	10,946
North Carolina	15,408
North Dakota	1,519
Ohio	12,868
Oklahoma	6,012
Oregon	41,205
Pennsylvania	7,276
Rhode Island	174
South Carolina	9,359
South Dakota	1,947
Tennessee	9,972
Texas	30,818
Utah	707,101
Vermont	780
Virginia	14,720
Washington	51,483
Washington, D.C.	1,190
West Virginia	9,761
Wisconsin	4,182
Wyoming	26,125
U.S. TOTAL	1,789,175

### OTHER GEOGRAPHICAL AREAS\*

Canada	47,945
Europe	44,877
Far East	20,025
Mexico	43,367
Scandinavia	12,748
South America	65,652
Africa	4,407
Great Britain	66,371
South Pacific	63,398

Total Church membership	2,439,299
*Birth rate	27.23 per 1,000
*Marriage rate	15.29 per 1,000
*Death rate	5.16 per 1,000
†Total wards	3,976
†Total stakes	420
†Total missions	77

\*April 6, 1966 figures  
†Aug. 1, 1966 figures.

## Delegate's Diary

(Continued from page 970)

afternoon. There we had the opportunity to meet with President and Sister Keith E. Garner of the Southern Far East Mission, missionaries, and members of the Church in Hong Kong and Kowloon.

After a sightseeing excursion through the city, we stopped at one of the buildings. We went up three flights of filthy stairs, opened the door, and there in an immaculately clean room with a blue and white tiled floor we found a shining clean Chinese boy and two other small children. Chairs and a blackboard were set up and a portable organ was open. Primary was to start in fifteen minutes. From the windows we could look down at the market jumble below and see masses of humanity between adjacent buildings. Laundry floated from large horizontal bamboo poles, projecting from every window. This little room, the branch meeting place, was clean and sweet, an island of serenity amid tumult, confusion, and ignorance.

From Hong Kong we went to Taipei where, on Sunday morning, the missionaries took us to their new chapel for Sunday School. As we arrived, the members were singing in their native language "Welcome, Welcome, Sabbath Morning," one of our favorite hymns; and as we left, we were showered with leis and beautiful flowers.

In Korea the next morning we were met by a large delegation of Korean Saints and President and Sister Spencer J. Palmer. I've never felt such a spirit of love and appreciation in my life as I did among the Korean people.

Our next stop was Tokyo, where we met with Relief Society and MIA supervisors of the Northern Far East Mission. It was a most satisfying experience to meet Brother and Sister Sato, the MIA leaders of the Northern Far East Mission, and to speak to them through an interpreter. Many times, as they spoke, I understood what they were saying and answered them before the interpretation was given. These wonderful people have a great knowledge of the MIA program and are trying



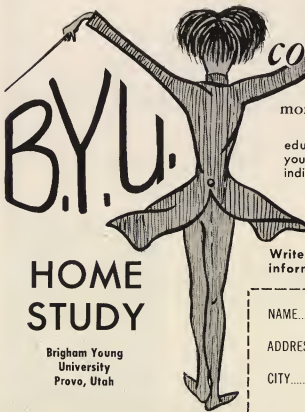
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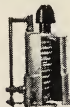
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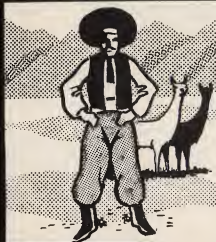


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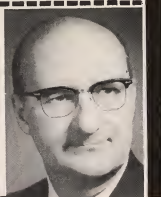
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to carry it out as it is being carried out in the Church throughout the world.

The next evening after MIA opening exercises at the Central Branch, where 85 people were in attendance, we went to the North Branch MIA and arrived during their class periods. Soon after our arrival they reassembled, and Sister Spafford and I spoke briefly to the group of about 100. Then Sister Spafford visited the drama department and I attended the dance department, where I saw those wonderful Japanese boys and girls waltzing to "The Blue Danube." This was truly MIA in action.

From Japan we went to Manila in the Philippines, landing in 90-degree humid weather. Many members were there to greet us, including Sister Teuscher, the district Relief Society president, and Sister Rieta, the district MIA president.

Early the next morning, which was Sunday, we all drove to their beautiful new chapel for a district conference, followed by MIA and Relief Society leadership meetings. We also had an opportunity the following day to meet with the auxiliary leaders and to further discuss the programs with them.

As we left Manila and flew toward Honolulu and then home, we reflected that we had found the MIA and Relief Society functioning well in every land that we had visited. We were pleased with the good quality of leadership with which these two auxiliaries are blessed. We had a number of choice and deeply moving personal experiences that bore witness to the fact that the Lord is watching carefully over his work in the lands we visited, that his protective care was about us, and that his gospel and its influence on the individual is one of the greatest miracles in the world today.

We were also impressed with the power inherent in the conference in Teheran. We were impressed with the importance of disseminating Latter-day Saint viewpoints, beliefs, and programs among those attempting to resolve social problems and promote family and community well-being throughout the world. And we were impressed by the acceptance of our contribution in Teheran as well as the great missions of the Church we had the opportunity to visit.

## Discipline in Classroom (Continued from page 973)

discipline problem has continued without improvement on the part of the student, the teacher should make every effort to determine the attitude and thinking of the boy's parents. Each situation is different, and the teacher must therefore be responsible to determine exactly when the parents should be brought into the situation. Some students would feel you mistrusted them and were not giving them a chance if you called their parents as soon as you observed the first signs of negative behavior. Other parents might use cruel and unfair pressures to make their child conform. Still others would side with the student and support him in his unacceptable behavior. Thus it is impossible to give a hard and fast rule as to when the parent should be brought into the picture.

No doubt you have already perceived what the next "weapon" is in our progressive use of increased "fire power." When the discipline problem has become too severe to be tolerated any longer, we employ the "bomb." This means the student will be dismissed from class for a period of time. Since this is a serious judgment, a teacher should have exhausted every means at his disposal and be very certain his decision is for the best of everyone concerned. This means he must have considered what it will do to the student as well as how it will affect the parents. The superintendent or auxiliary president involved should also have been consulted.

Some teachers may feel that a student should never be dismissed. The writer sincerely feels it was an act of love when our Father in heaven removed one-third of the host of heaven from his presence in our premortal existence. Likewise, when you consider all of your students and their welfare and the time you have to spend with each student, the time sometimes comes when you have no other alternative but to release the student. We would just say one thing further—if you do release him, *do not forget him.*

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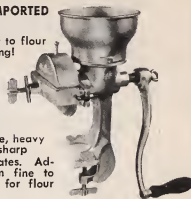
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them. Let them feel your heart touch. Only the warm heart can kindle warmth in another. Wayward boys and girls are sometimes suspicious of people around them. Others get the idea that they are not wanted. The kind hand or the loving arm removes suspicion and awakens confidence. Your own experience bears ample evidence of the value of personal companionship." (*Ibid.*)

When a student begins to disturb in a classroom, the teacher should immediately attempt to determine what his interests are and find time to visit him and let him talk about himself, his likes and dislikes. There are many ways in which a teacher can show his genuine interest, concern, and love for the student, and the teacher who wants to succeed will not give up until he has tried numerous approaches.

In summary, here are the progressive steps in solving discipline problems:

1. *The small-arms weapon:* The teacher stops and looks at the student who is creating the disturbance.
2. *The Browning automatic:* The teacher walks to the student or calls him by name, or both.
3. *The secret weapon:* The teacher threatens to call the student's parents.
4. *The cannon or howitzer:* The teacher removes the student from the class. He counsels him and clarifies the situation, informing him that his negative behavior will not be tolerated any longer.
5. *The A-bomb:* Removal from class until repentance is complete.

The Lord has given his Church the standard for all discipline. It is especially pertinent to those handling his children in the classroom. He says: "No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love, unfeigned; By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—Reproving betimes with sharpness, when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy; That he may know

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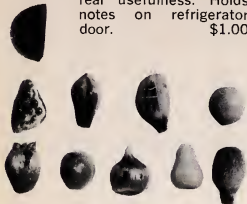


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that thy faithfulness is stronger than the cords of death." (D&C 121:41-44.) Too often we find many who see no difficulty whatsoever in "reproving with sharpness," but who fail to adhere to the other part of this statement, "when moved upon by the Holy Ghost; and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy."

There are others who feel there is no element of sharpness to be

found in genuine love; thus they think that if they understand and accept each individual student, all negative behavior will gradually be eliminated. But a closer analysis of the Lord's statement helps us understand that neither of these ideas alone is completely in harmony with the Lord's directive. Genuine love under the guidance of the Holy Ghost should be our main guide. If we will adhere to it, we will produce positive results when the time comes for a sharpness to our discipline.



## ON LEAVING FRIENDS AND FAMILY

RICHARD L. EVANS

With the passing seasons, there are always some goodbyes, some separations, some times of leave-taking. Many leave home, many young people particularly, for school, for work, for service, and for other opportunities and obligations. And leaving home ties is always in some ways a trying time, even leaving for pleasant prospects. There is always change when one is away—change in us, change in others, change in circumstances and situations. There is change in every new experience, change in every separation, and parents cannot see sons and daughters leaving (nor can those who leave) without some sombering thoughts—thoughts of gratitude for opportunity, mixed with some sentiment, some questions, some cause for concern. What will happen to us and to others? What events will intervene? What will be the altering of attitudes? Who will be here when they come back? Both those who stay and those who leave wonder. Yet the comings and goings, meetings and partings are with us always, and inevitable. None live life without some separation. Now as to those who go: What have we a right reasonably to expect of them when they leave home and friends and familiar places? This we say is a minimum for them to remember: that always, wherever they are, they remember who they are and what they are; that they remember home teachings, high standards, courteous and trustworthy conduct; that they remember that what was basically right at home must be basically right also away from home—for there is no geography of principles; there is no geography of decency, of morality, or of honesty; there is no geography as to character, as to keeping the commandments; there is no geography as to gentlemanly and considerate conduct. We are what we are, wherever we are. And to you who go away: Remember parents waiting and wondering, parents praying and pleading for your peace and happiness and protection—for your safe return, whole and in health, and in honor. Remember fathers, mothers, teachers, family, friends. And let the best of all that has been taught you remain with you to guide you and guard you and bring you back to those you leave, to those you love, to those you would one day return to. And remember also the day of returning to the Father of us all, to him who sent you here to live this life.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System September 18, 1966. Copyright 1966.

## Food for Thought

(Continued from page 965)

"Come on, Jake and Maude. I know you two would prefer to skip the whole thing, just as I would. But what's a mother to do when a boy feels that brain food is so important? Get up there, Jake! It's a long way to town, and a longer way back, and if we don't hurry, the store will be closed."

Mr. Clawson was just locking up the store when Annie drove up, but he opened it up again for her.

She welcomed the warmth of the store and its fragrance of peppermint candy and spices. She bypassed the barrels of beans, rice, spaghetti, and flour and skirted around the pile of milk buckets and portable bathtubs. She didn't even tempt herself at the yardage counter, where the pretty bolts of calico waited to be made into men's shirts and gored skirts. Even the pretty hair ribbons did not take her eye.

"What do you need, Annie?"

"Do you have any sardines, Mr. Clawson?"

"Not a one," he said. "I had a run on sardines tonight. What does everyone want fish for?"

"Do you have any other fish?"

"There's one can of salmon left."

"I'll take it, Mr. Clawson. And that will be all."

"That's a long trip you made for just a can of salmon, Annie," Mr. Clawson was probably thinking *she* needed some form of brain food, Annie thought, as he followed her out of the store and helped her into the sleigh.

"Get up, Jake and Maude," she called to the horses as she waved to Mr. Clawson. The horses made good time, but night had set in, with a cold stiff breeze. The brick at her feet had lost its warmth. Annie again wondered at her lack of wisdom. She must never even mention this to Horace—he would think her unfit to manage a homestead. If he knew, he probably would quit his job to come and manage things himself.

Frost was forming on her face, and she had to blink to keep her eyes open. "I never should have let him talk me into it. Come on, Maude. Jakey, you pull your half. I hope you two know where you are headed, because I . . ."



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Then she saw the light in the window. She could see Joey pouring over a book in front of the coal oil lamp. When he heard the jingle of the sleigh bells, he jumped up and let himself out the big log door.

"Did you get it, Ma? Did you get the brain food?"

"Did you study?"

"Yes, m'am. I studied all the spelling words and the 'rithmetic and did my reading assignment."

"Did you get the wood and kindling?"

"Yes, and I even got an extra armful so you won't have to carry it in tomorrow."

Annie pulled off the harnesses and led the horses to their stalls. Joey put his hand in hers as they walked to the house.

Inside, the fire enveloped her with its welcome warmth. Then, with her coat and hat put away and her hands washed and warmed, she opened the can of salmon and poured the entire contents in a glass bowl.

"Does that ever look good! You're the best mother a guy ever had," Joey cried. But his eyes were on the salmon as he said it.

After offering a blessing on the food, he helped himself to a hearty serving. Annie also took a modest

serving, and they began to enjoy every morsel.

It was past their regular bedtime when supper was finished. Annie was too tired to heat water for the dishes; besides, such a few could wait until morning. Tomorrow would be another day. . . .

"Golly, Ma, here comes the school wagon! I have to go!"

Joey flung on his coat, pulled his stocking cap over his ears, slung his book strap over his shoulder, pulled the heavy log door open, and dashed over the high snowdrifts.

"But you didn't get your hair combed!" Annie called after him.

"I'll comb it tomorrow, Ma!" he called back. As he climbed in the back of the covered wagon, Annie waved to kind old Mr. Sessions.

The day was better than some days. The mailman came to pick up her letter to Horace and left her one in the box. She opened it with trembling hands.

"My dear wife Annie:

"I take my pen in hand and through its silent language convey to you the things that are in my heart. The work is hard, and the men are rough. I will be glad when I can return to my fine wife and little son.

"May God's choicest blessings be with you, and may God's ever-loving arms reach out and protect you.

"Receive this from your husband, away working in the Vipont mines.

Dated February 10, 1898."

Annie knew she would read and reread this letter until another one came to replace it. Then she would slip it under the blue ribbon that held all of Horace's letters.

The day went especially well for Annie. The horses didn't break out of the corral, and the cow didn't get her horns caught in the barbed wire.

Then hardly before she knew it, Mr. Sessions was stopping to let Joey out of the school wagon. The old log door was swinging open, and Joey was shouting, "Ma, Ma!"

"I'm right here, Joey."

"I passed the tests. I got a hundred in spelling and a hundred in 'rithmetic."

"Good for you."

"Will you write and tell Pa I got two hundreds?"

"I surely will, Joey. I surely will."



## "YOU TWO . . . BUILD YOUR OWN QUIET WORLD"

RICHARD L. EVANS

All things need watching, working at, caring for, and marriage is no exception. Marriage is not something to be treated indifferently or abused, or something that simply takes care of itself. Nothing neglected will remain as it was or is, or will fail to deteriorate. All things need attention, care, and concern, and especially so in this most sensitive of all relationships of life. It isn't difficult to prove that none of us is perfect. We are such that when we seek to find fault, there is much fault to find. And in marriage as in all else, unkind faultfinding can be destructive. "In the first solitary hour," said one unknown writer, ". . . promise each other sacredly never, not even in jest, to wrangle with each other, never . . . indulge in the least ill-humor. . . . Next, promise each other sincerely and solemnly, never to keep a secret from each other, under whatever pretext, and whatever excuse it might be. You must continually, and every moment, see clearly into each other's [hearts]. Even when one of you has committed a fault . . . confess it. And as you keep nothing from each other, so, on the contrary, preserve the privacies of your house . . . [your] marriage . . . [your] heart, from . . . [all others], from all the world. You two, with God's help, build your own quiet world. . . . [Let no] party stand between you two. . . . Promise this to each other. . . . Your souls will grow, . . . to each other, and at last will become as one."<sup>1</sup> Remember to build each other up, to strengthen and sustain, to keep companionship lovely and alive. Remember dignity and respect, understanding, not expecting perfection, a sense of humor and a sense of what is sacred and serious, common purposes, common convictions, and the character to stay with a bargain, to keep a covenant—in these are the makings of a good and solid marriage. Remember patience, persuasion, gentleness, kindness, and love unfeigned, without hypocrisy and without guile, that you "may know that thy faithfulness is stronger than the cords of death."<sup>2</sup> Every marriage has a right to this. "You two, with God's help, build your own quiet world."

<sup>1</sup>Quoted by President David O. McKay.

<sup>2</sup>See D&C 121:41-44.

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System August 21, 1966. Copyright 1966.

# Vera of Youth

**Suddenly it's a  
"we appreciate Papa" party!  
or one of 19 other ideas  
for fun.**



**Also  
youth and courage,  
competition, constancy.**

MEMBERS OF THE DAN BUSHNELL  
FAMILY "APPRECIATE PAPA"

**T**HE ROTARY CLUB PRESIDENT had a puzzled look on his face as he repeated his question to the rugged, intense high school boy seated across from him: "Why can't you go with the others? If it is a matter of finances we can handle it. If it's a problem to get away from your job at the drug store, I am sure we can work this out with your employer. What is the problem?"

The young man looked the president calmly in the eye and said, "I'm sorry, sir. I do appreciate the chance to get in on this wonderful experience. I appreciate the generosity of the Rotary Club in sponsoring this trip and the conference, and I wish I could go. The reason I cannot is that I am superintendent of the Sunday School in our small branch. I have been encouraging the other teachers and officers to be regular and faithful in their attendance, and I just can't take two weeks off from my assignment. It wouldn't be right."

The club president said goodbye to the young man with a sense of wonderment. He and other outstanding high school athletes who were scholastically strong and active in school leadership had been invited to enjoy a vacation workshop under the direction of leading men in the large city. Every other young person invited had responded eagerly. This Mormon boy was different. The man marveled that a seventeen-year-old boy could be so interested in fulfilling a responsibility.

All over the Church there are choice young people like this, committed enough and mature enough to serve unselfishly in various responsibilities in the Church. In some areas where there are fewer members of the Church young people carry a heavier burden—and they do it well.

Whether the assignment given us is highly significant or seemingly insignificant, our service is important. President McKay has said: "Much of the progress of the Church is due to the appli-

cation of a fundamental principle of soul growth . . . individual responsibility."

The President of the Church was speaking consistently with the statement of the Prophet Joseph Smith, who said: "Let the Saints remember that great things depend on their individual exertion, and that they are called to be co-workers with us and the Holy Spirit in accomplishing the great work of the last days. . . ."

To accept an assignment in the right spirit, to learn the job and to do it, to develop depend-

ability and unselfishness and sincere concern for others—these are within the capability of the young people of this generation. The Lord alone knows our hearts, but all of those around us get a clear concept of our sincerity through the manner in which we accept and fulfill opportunities for service.

Brother Larry Powell, a former Baptist minister who joined the Church during World War II and was faithful in every calling, wrote these wonderful words: "If Joseph Smith, one man committed to God, can do what has been done in the brief time that has elapsed, think what could be accomplished by a similar dedication and consecration by the hundreds of thou-

sands of priests today! Is it too much to ask? Isn't it within the realm of possibility?

"I who am the least of all elders, less than two years old as holder of the office, feel that the bringing in of the kingdom of our God and his Son is just as much my responsibility in my office as it is David O. McKay's in his. We bear the same priesthood, with its responsibilities. True, some have certain keys and callings that an elder doesn't have, BUT the effectiveness of the use they make of those responsibilities because of their office depends in no small measure upon our faithfulness in our offices. 'They all stood round about the camp, every man in HIS OWN PLACE.' The battle was won."

# Every Man in his Own Place

by Marion D. Hanks





YES, we have restrictions on our behavior,  
but not on the quality of our good times.  
Here are some ways to have fun the LDS way.

# It's much fun



#### READ ALOUD TOGETHER.

Scriptures are a good place to start . . . or  
try poetry of each one's choosing  
or select a classic to conquer.

#### HAVE FUN

Play parlor games you get for Christmas.  
Learn a new sport. Dress up for  
a candlelight dinner in your own home.  
Stage an "I appreciate Papa" party.

# SO IN

by Elaine Cannon

## with your family

A family is an everlasting thing. Your family may not be as rich as you'd like or as active in the church or maybe they quarrel too much, but they are your family just the same and there isn't anything you can do about THAT. But there is much you can do about the quality of your relationships, of your togetherness. Here are just three things out of many that you can do so you'll come to know your family, like them as well as love them, and have some joy in accomplishment as . . .



### PICK A PROJECT.

Go to work on setting up a hobby corner, creating family albums, haunting the genealogical library, combining musical talents into a "group" or studying some place to travel next vacation.





#### MIX-MATCH GROUPS

Play cast, priesthood quorums, stake committee, or other structured association requires special preparations for likeable togetherness.

Have a sing-along, redecorate a room at the church, stage a talent hour, pay tribute to the bishopric.

#### GATHERINGS

Learn to do things beautifully whether it's serving food or making introductions. Whatever you serve, make it look exciting as well as taste great—whether it's hot mulled cider, combined fruit slush spiked with lemon soda, double thick frappés in pre-chilled mugs.

# It's so much fun



## with your friends

Friends are a source of great happiness. A true friend likes you anyway. A casual friend is a bit of excitement along the way. Getting along great with your fast and fleeting friends alike is a skill worth cultivating. It's so much FUN! Choose the right companions for the right occasion and follow the golden rules of the good books on human relationships and you'll be glad you did. Here are three ideas for you to consider for the three areas of friendships in your young life.



**YOU'RE A TWOSOME!**  
Hoorah! Having found each other, keep your relationship rich by going places and doing things that inspire searching talk and quiet thought. A country walk, an historical or sacred spot, listen to good music.



## Preamble to the Salt Lake Valley Youth Council Constitution

We, the youth of the Salt Lake Valley, in order to give the young adults of our community a voice in the formation and application of the restrictions that govern them, establish more effective and beneficial relationships between the schools of this community, and promote increased cooperation between the students of these schools and the local government through the power of recommendation, do hereby ordain and establish this constitution.

The Salt Lake Valley Youth Council was organized to establish good relationships with prominent adults who could provide necessary assistance in solving teen problems.

The council has formed successful recreation programs. They have held meetings with the governor and city commission. During legislative sessions they will lobby for programs affecting teens, such as voting-age, drivers' license, and draft laws. They are working toward setting up a juvenile jury to help lessen delinquency problems in their area.

Utah's Governor Calvin L. Rampton meets with members of the Salt Lake Valley Youth Council.



# YOUTH TAKES A LOOK AT ITS PROBLEMS





As president of the Salt Lake Valley Youth Council, I am concerned with the problems of the youth of the Salt Lake Valley. The problem that concerns me most is the lack of representation of the point of view of teenagers. I feel that a great necessity exists for the voice of the teens themselves to be heard on issues of government. Every session of the state legislature concerns itself with some problems of the teenager. Every week the county commission discusses problems concerned with teens. Other government institutions work daily with our problems, and yet none of them has the advice of the teens themselves. If we achieve only one goal, we hope that the governmental organizations on state, county, and city levels will consult with the teens concerning their problems.

John Rogers

*John*



It has been said that youth of today are headed toward destruction. However, hasn't every generation been considered to be heading the same way, and hasn't each survived? Youth of today are working harder and striving more diligently for beliefs that they consider right. Never in the history of America have the youth taken such an interested and active role in the shaping of their generation. **Apathy** is not the word of today's youth. Today's teens are making an honest effort to solve the problems of their world and the problems they will face when they become the leaders of tomorrow's world.

Mary Ellen Sloan

*Mary Ellen*



The youth of Salt Lake Valley are concerned with many problems—both personal and community. Conflicts stemming from a poor relationship between the older generation and teenagers have created mistrust and a lack of confidence in today's young people. I hope that the Youth Council will be able to prove the competence of our generation to those who have not yet recognized us as citizens who can exercise good judgment in affairs pertaining to our community.

Verlynn Feulner

*Verlynn*





One of the most important aspects of the Salt Lake Valley Youth Council is the representation of the majority of teenagers. We're tired of being falsely labeled and accused because of the actions of a small, but greatly publicized, minority.

Today's teenagers are more progressive, better educated, and more realistic toward the problems facing us than any generation before us. But our image is suffering because of the actions of a small minority of teenagers. We hope that the council will diminish this problem by giving publicity and recognition to the responsible youths of our community.

Elliott Williams

*Elliott*



Youth—a word often used synonymously with "young hellions," "offensive trouble-makers."

Youth—that in-between age . . . not quite adults, hardly children.

We of the Salt Lake Valley Youth Council have set as our goal giving the people of Salt Lake Valley a more positive outlook on youth in general.

We believe that a small minority of "young hellions" have negatively colored our name; therefore, we have set out to prove that the large majority of teenagers are respectable, law-abiding citizens of our community.

We propose to deal with youth as they should be dealt with—neither as children, nor as adults—but as youth.

Becky Badger

*Becky*

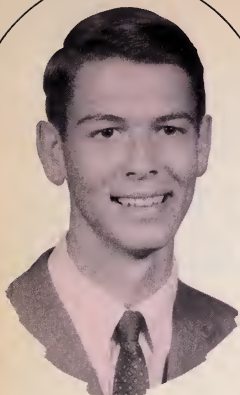


One of the keys to the success of the Youth Council is that high school students have the opportunity to meet and work with our community leaders. We learn which officials "couldn't care less" about what we think and say, and we learn which officials are genuinely interested in us and are willing to help us with our ideas. Those community leaders who listen to us discover that some teenagers really are interested in improving their image and in helping each other solve common problems. The Salt Lake Valley Youth Council serves as a line of communication between teens of the area and influential adults.

Barbara Morrison

*Barbara*





Youth of today are more concerned about their place in society than the teenagers of a generation ago. To show their concern, teenagers hold seminars, meetings, and youth conferences. In this way, we feel that we are finding a place in an adult society where we can discuss and act in a more mature fashion. The meetings also help teens to accomplish things that otherwise would not have come about without the organization and planning that the teens themselves do.

Ralph Place

*Ralph*



In today's modern society teenagers play a large and important role. The youth of today are highly concerned with our image and position in society. We try our best to act in an adult manner and to be informed in as many areas as possible. We must make ourselves aware of the mistakes and problems that our elders have made and encountered, and then we must learn more about the methods they have used to correct and solve them. In this way we can learn to apply and perhaps improve these methods.

We want the eyes of society focused on that majority of teenagers who are deeply concerned about the image and position of youth, not on the minority, those who just don't care.

Pat Keogh

*Pat*



The answer to the conquering of all problems lies in organization and discussion. This is exactly what we youth of today are doing to better our image and to solve our problems.

Such groups as the Salt Lake Youth Council, Youth Safety Council, and individual student councils are striving to have the students discuss their problems and present recommendations.

I strongly believe these methods are being used effectively and are helping to solve our problems.

Kathy Wood

*Kathy*







# "BISH" THE BRONCO BUSTER!

year-old bronco buster who believes in letting "your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16.) He applies this in the rodeo arena as well as out of it.

As reigning saddle bronco champion, Shawn has set a new record in the annals of Rodeo Cowboy Association history, a record that no other cowboy has come within close range of reaching in the last decade. His tally of winnings for 1965 was \$25,599, and he pays an honest tithe.

Staying on top of the wildest bucking horses during events at 56 rodeos last year earned Shawn his undisputed title of No. 1 Cowboy in saddle bronc riding. The Rodeo Cowboy's Association has been so impressed with Shawn's sterling qualities that he was appointed vice president of that professional rodeo organization a couple of months ago.

The really unique aspect of Shawn's life, however, is his conversion to The Church of Jesus Christ of Latter-day Saints. Not that his 1961 conversion itself was out of the ordinary, but the results have been such that Shawn is a "light on a hill" to his friends and rodeo colleagues.

Here is a true portrait of the cowboy's cowboy with a "peculiar" difference. Shawn is deeply serious about his religion without appearing sanctimonious. His rodeo friends and co-workers affectionately call him "the Bish" (Bishop) and hold this congenial and friendly Mormon in highest esteem because of the standards he sets.

As to the Word of Wisdom, Shawn believes that much of his success as an athlete in America's truly western sport is a result of abstaining from alcohol, tobacco, tea, and coffee. Observance of this law of health has helped him publicity-wise by setting him apart from the crowd.

"If I didn't live the Word of Wisdom, my buddies would lose faith in me," he commented. "Why, they even watch to see if I drink colas, so I avoid them, too," he added with a grin.

Becoming a top-flight rodeo cowboy has not

by John G. Kinnear

THE LAST NIGHT of Salt Lake City's Days of '47 Rodeo was in full swing. The saddle bronc event was about to begin. Out of Gate 2 roared a wild mustang called "Copper Mountain," breathing everything but fire! Twisting and churning its way into the big arena, the mustang did its utmost to throw the rider. The good-looking 5' 8", 150-lb. cowboy in the saddle spurred the horse high in the neck, on the first jump, as the rules require, and rode out a wild but seemingly eternal eight seconds to the applause of the crowd.

He looked much like any other cowboy, although he performed a little better than most and won the evening's event by a distinctly superior performance of horsemanship. This neatly dressed western athlete with a monogrammed "S.D." shirt and chaps was none other than the Mormon convert who took the rodeo world by storm last year. He currently reigns as national saddle bronc champion and was recently featured in a color spread in *Life* magazine.

Shawn Davis of Whitehall, Montana, is a 25-

cramped Shawn's style as an active Latter-day Saint. He attends priesthood and sacrament meetings regularly and will always look up the nearest chapel whenever he is in a town over a weekend. Often he will take one of his rodeo colleagues along with him.

Shawn's association with the Church began when he was in high school and attended MIA in his home state of Montana.

"I've always liked parties, and the Mormon people seemed to have more of them than anyone else. I also dated a couple of fine Mormon girls," he said.

As he became more and more active, his realization of the truth of the gospel grew, and he developed a deep and abiding love for the Savior and for the Church. One of the things that impressed him most was Mormon family unity.

"The Mormon family is close knit and fun-loving. I don't try to push these principles on other people," Shawn added, "I try to show people that it's true by example."

This rough-riding cowboy with school-teaching ambitions is a smiling, friendly person. Besides being an exceptionally fine athlete, he is a well-organized businessman who carefully invests his winnings to insure a sound future.

He keeps himself in top physical condition through regular gymnasium workouts, and like many Mormons, he believes firmly that the body is the temple of the spirit and should be taken care of.

Rodeo and horses are in Shawn's blood and have been ever since he learned to ride a horse at four years of age. At 11 he was breaking colts for pay. He entered his first local 4-H Club rodeo at 12 and has been going hard at it ever since.

He was Montana's high school bareback champ at 17, and while attending college in Montana he nailed down four intercollegiate riding crowns.

He has a three-year bronc riding income tally of \$48,000 to his credit and has earned as high as \$1,966 in one evening in a saddle bronc event.

His philosophy for rodeo is applied equally to his belief in the Church. "The difference between an average rider and a world champion is the determination to win," he said. "The Church has helped me be a man of determination with goals and direction, and I hope I will always be a good example of what a Mormon should be, both in and out of the rodeo arena," he concluded.

His ride on "Copper Mountain" was something to see. His cowboy friends tell me that his example as a Latter-day Saint is equally as impressive.

We meandered over to the refreshment stand for a cool drink. Shawn was particularly thirsty. "I could sure use this. I've been fasting all day," he said.

## GO FIRST CLASS!

by Janet W. Breeze

We sat for an evening recently, visiting with friends and laughing about our mutual experiences at a certain hotel on Guam.

"You know, it's funny," one of them said, "but that place gets better every time I go over. Cockroaches and all, it never seems quite as bad as the first time I stayed there. I don't know whether their standards have raised—or whether my standards have lowered!"

We all laughed heartily and assured him it was the latter.

And then I started thinking: Perhaps our associations with people are very much like our hotel experiences. When we are first introduced to undesirable companionship, we are oftentimes repelled. But if this association persists and we adopt this person as a steady friend, soon we see good qualities in him that hide the behavior we questioned on first sight.

As such a friendship grows, perhaps we should stop and ask ourselves: "Have my friend's standards raised? Or have my standards lowered?"

In traveling around the world on a budget, one can learn to live with cockroaches. But in choosing our companions, we can't afford to go any way but first class!

## ERA OF YOUTH WRITING COMPETITION

**ELIGIBLE ENTRANTS:** High school seniors (1966-67) and college-age (under 23 years of age on January 1, 1967).

**CATEGORIES:** Short story, essay, poetry.

All entries should be suitable for publication in the Era of Youth.

**RULES:** Entries must be typewritten on white paper 8½" x 11", double-spaced, on one side of paper only.

Entries should not exceed 500 words in length, but longer entries up to 1,000 words will be considered for judging and publication if they are especially meritorious. Each entry must be designated by a pen name and must be accompanied by a sealed envelope containing:

- a. The pen name.
- b. The author's actual name, address, telephone number, ward and stake, title of entry, and age of the writer.
- c. The following statement: "This work is original."
- d. At the top of the first page of the manuscript the author should designate which school he/she would be interested in attending if the entry merits an award.

(Please note: No entries from the mainland USA will be accepted for the Church College of Hawaii scholarships)

**AWARDS:** Eighteen valuable university scholarships, 12 cash awards, 12 three-year Era subscriptions.

**TIME:** Entries must be mailed to the Era of Youth, 79 South State St., Salt Lake City, Utah 84111, postmarked not later than December 31, 1966. Winners will be announced in the June 1967 issue of the Era.

Winning entries become the property of The Improvement Era. The Era reserves first publication rights to all other entries. Payment will be made upon publication. No entries will be returned.

An LDS Oxford student  
tells of his youth

# Inside Harrow



by Gilbert McCabe



*Gilbert McCabe was born in Dublin, Ireland, and attended school there until he was 12 years old. Then he went to Harrow (one of England's most famous pre-college schools) and is now in his final year at Oxford, attending Christ Church, one of the colleges at the university. Gilbert's mother was reared in the Church; his father is a prominent Catholic. Trained in three languages, Elder McCabe served a six-month mission in the British Mission between his Harrow and Oxford experiences.*

DURING THE YEARS of my elementary schooling I had been reared at home, except for my final 18 months, when I became a full-time boarder in preparation for the next stage of my education. In the British Isles there is a large division between elementary and secondary education, whether public or private; access to secondary education is dependent to some degree on success at examinations between the ages of 11 and 13. So I took the common entrance examination for public schools (the approximate equivalent of the American 'prep' schools on the East Coast) and successfully passed into Harrow, which was founded by royal statute during the reign of Elizabeth I.

At 13 I moved to this old public school ten miles northwest of London. My first impressions were of the relative austerity and great size of the school. Previously I had been among a hundred; now I was one among 650, and the only Latter-day Saint at that. This latter fact received my active attention from the beginning of my second year: the school's "Existing Customs" (a euphemism for school rules) prevented my attending Latter-day Saint meetings several miles away, and so I worshipped with my contemporaries in the Protestant Chapel. I decided that example was the best advertisement I could give until such time that I understood more fully what I inherently believed. There were boys of many different faiths at Harrow, and this encouraged respect.

Not only was I impressed by the school's physical size, but the customs excited my curiosity. We always wore "greys" and "bluers" (grey trousers and dark blue jackets) during weekdays; but at various times of the day we would change from shirts without attached collars to shirts with attached collars; a blue pullover could give place to a white pullover, and black shoes could be changed for brown. These two forms of dress were known as full change and half change. In half change there was a wide variety of dress for those who had excelled in sports.

There are many so-called legends about the public schools, and perhaps the best known is that of the fagging system. For the first year or so every boy is required to "fag," that is, to look after certain aspects of the senior boys' material welfare. A "boy-call" (fagmasters at Harrow summoned their fags by calling "boy") might involve running an errand to another part of the hill, cleaning shoes, elementary cooking, or organizational work. In this way the new boy would soon learn how the school was operated, and ideally he would learn the value of service.

Important as is service, though, the ideals of discipline, respect for authority, and the building of character permeate the public school. My five years at Harrow, before I went to Oxford, were happy and fruitful. I stood on my own in regard to my religion and was grateful for vacations, which allowed me to return to my family and my church meetings.



## ANY MORMONS IN WASHINGTON?

by Elder Ezra Taft Benson  
Council of the Twelve

I HAD GONE down to my office at 1731 Eye Street, Washington, D.C., early that day in 1941, hoping to get some work done before the telephone started ringing. However, just as I sat down at my desk, it rang.

A voice asked, "Is this the National Council of Farm Co-operatives, and is this Mr. Benson?" When I replied in the affirmative, he asked me if we could go to lunch together that noon.

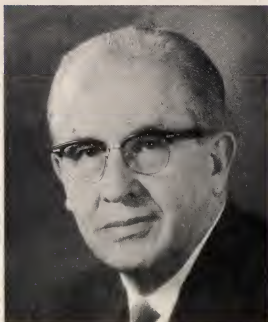
I was busy and did not want to lunch with a stranger, but he seemed so sincere that at 1 o'clock I faced him across the luncheon table.

"I presume you are wondering why I, a total stranger, have invited you to lunch," he began.

"Yes," I answered, "I have been wondering that very thing."

"A couple of weeks ago in Chicago," he began, "I told some of my business friends that I had been asked to go to Washington, D.C., by my firm, a large corporation that includes in its assets the largest hotel in Chicago. In Washington I was to open an office and employ a young man to represent us in the nation's capital."

My luncheon host continued, "I began telling my friends the kind of young man I would like to represent our firm. I wanted a man of character, one whose integrity would never be questioned, a young man who, if married, would be devoted to his family and who, if single, would not chase lewd women. I also wanted a person who could leave liquor alone, who would not use it to try to curry favors. And I said that I would



prefer someone who didn't smoke.

"One of my friends spoke up and said, 'What you want is a returned Mormon missionary.' I knew little about the Mormon Church, although I did know that your Church has missionaries. In fact, two young men in dark suits had called at my home one day, and my wife reported a very pleasant conversation with them. As I rode down here on the train last night, I thought to myself, 'Well, why not a returned Mormon mis-

sionary? He may be just the kind of young man I want for this job.'

"When I registered at the hotel last night, I asked the desk clerk, 'Are there any Mormons in Washington?' He said, 'I don't know—I suppose there are. They seem to be everywhere.' I said, 'Do you know any?' and he replied, 'Well, I can't think of any right now, but I will ask Mr. Bush, the manager. Maybe he will know.'"

Then my luncheon friend said, "Mr. Bush gave me your name. That's why I've called you and invited you to lunch. Will you give me the names of three or four young men who meet the standards I have outlined? I would like to interview them for a job with a beginning salary of around \$6,000 to \$7,000 a year."

Then it was my pleasure to tell him I could not only give him the names of three or four, but ten, twelve, or twenty, if he needed them.

While the world may not maintain our standards, leaders in business, industry, agriculture, and the professions are willing to pay for the services of young men who do.

# The Last Word

Beginning in January "The Last Word" will include humorous anecdotes and experiences relating to Latter-day Saint culture and way of life. Contributions will be paid for at usual rates. Maximum length: 150 words. Address: The Last Word Editor.



Little Brenda: "Mother, why doesn't Daddy have any hair?" Mother: "Because he thinks so much, dear." Brenda: "Why do you have so much hair, Mother?" Mother: "Now run along and play like a nice little girl."

While the [Nauvoo] court was in session, I saw two boys fighting in the street. . . . I left the business of the court, ran over immediately, caught one of the boys (who had begun the fight with clubs) and then the other; and, after giving them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset.—The Prophet Joseph Smith



Two tramps lay stretched out on the green grass beside a murmuring brook. The day was warm and peaceful. Dreamily one tramp said, "I wouldn't trade places with anybody right now for a million dollars!" "How about five million?" asked his friend. "No, not even five million," said the first. "Well, what about ten million then?" insisted the companion. The first tramp sat up. "That's different," he replied. "Now you're talking real dough."

Men are not animals erect but immortal Gods.—Bacon

*Why is there never enough time to do it right but always enough time to do it over?*

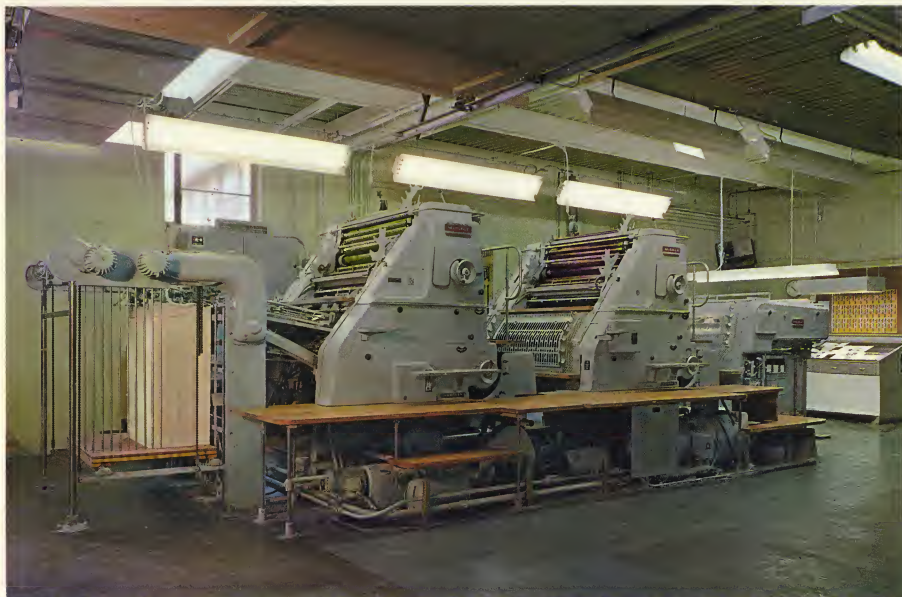
**Advice to young men: Choose your field—one in which you are interested and will be happy, because you are going to spend in it a good deal of your lifetime.—Bishop John H. Vandenberg**

"Did your husband remain cool when the burglar broke into your house?" "Yes, I'm sure he did—his teeth were chattering."

There is not one hour's experience but what is beneficial to all those who make it their study and aim to improve upon the experience they gain. What becomes a trial to one person is not noticed by another.—President Brigham Young

**Courtship woes—woman's point of view:** The hardest task a woman has is to prove to a man that his intentions are serious. \* \* \* Nothing is more annoying to a girl than for a man who has loved and lost her to turn out to be a good loser.

No man has a good enough memory to be a successful liar.—Abraham Lincoln



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